





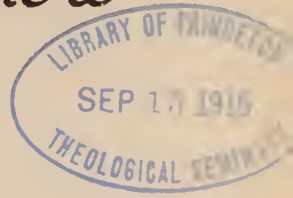
Division *I*

Section *7*



Digitized by the Internet Archive
in 2015

The *Missionary Review* of the *World*



VOL. XXXVII. OLD SERIES

VOL. XXVII. NEW SERIES

Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1914

EDITOR

DELAVAN L. PIERSON

ASSOCIATE EDITORS

REV. D. L. LEONARD, D.D.

BELLE M. BRAIN

CONTRIBUTING EDITORS

REV. S. B. ROHOLD

MRS. F. M. GILBERT

EDITORIAL COUNCIL

REV. ARTHUR J. BROWN, D.D.
PROF. HARLAN P. BEACH
REV. J. STUART HOLDEN
HARRY WADE HICKS
REV. LEMUEL C. BARNES, D.D.
REV. FRED P. HAGGARD, D.D.
REV. F. C. STEPHENSON, M.D.

REV. CHARLES R. WATSON, D.D.
REV. JOHN G. FAGG, D.D.
MRS. HELEN BARRETT MONTGOMERY
MRS. FRANK MASON NORTH
MRS. WALLACE RADCLIFFE
W. E. DOUGHTY
JOHN W. WOOD

FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1914

COPYRIGHT, 1914,

BY

FUNK & WAGNALLS COMPANY

Printed in the United States

Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, APRIL, 1914

TWENTY QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

1. Why did an angry woman in India tear the carriage-doors off their hinges?
2. What did Dr. Somerville call the best prayer-book in the world?
3. What traveler sent a postal-card that a Boston policeman wanted to have framed and hung in his room?
4. When was a red handkerchief wound in a man's turban like the scarlet cord hung from Rahab's window in Jericho?
5. What is the significance of the House of Service in Bombay?
6. When was a special government cruiser used to take delegates to a Christian student convention?
7. What was the reply of the woman in India when asked why she was measuring her length in the dust?
8. How many graduates of Japanese Government colleges have gone into Christian work?
9. How many members are enrolled in the Chinese Student Volunteer Movement?
10. Why could not the servant maid be trusted to dust the library?
11. When did a page from a hymn-book save the possessor from being shot as a spy in Mexico?
12. Why did some village mayors commit to memory the story of the life of Christ?
13. In the Hindu Congress what vote was passed in reference to the Untouchables?
14. What would be the population of the United States of America if it were as densely populated as China?
15. In what non-Christian country is paid newspaper advertising being used to spread the Gospel?
16. What is done in Nigeria with a person who has been struck by lightning?
17. What effect did the arrival of a baby have on cannibals?
18. Where do Christians not only have the habit of asking a blessing before eating, but also regularly offer prayers before starting out to work?
19. What interesting object was found under the basket on a heap of ashes in India?
20. In what ceremony of initiation did they use a Koran, a Bible, and a revolver?



SAMUEL BILLINGS CAPEN

Born in Boston, December 12, 1842. Died in Shanghai, January 29, 1914

President of the American Board of Commissioners for Foreign Missions; Chairman of the Executive Committee of the Laymen's Missionary Movement; President of the Congregational Sunday-School and Publishing Society; President of the Board of Trustees of Wellesley College; President of the Massachusetts Peace Society, etc., etc., etc.

The Missionary Review



of the World



Vol. XXXVII, No. 4
Old Series

APRIL, 1914

Vol. XXVII, No. 4
New Series

Signs of the Times

MASS MOVEMENTS IN INDIA

THE readiness of low-caste or out-caste peoples in India to enroll as Christian catechumens must not be understood always to mean an intelligent acceptance of Christ as Lord and Savior. It is often due to a desire to escape from the evils of their low-caste condition. This desire is, however, a God-given opportunity to give them the Gospel. The extent of this movement Christward is shown by an investigation made recently by *The Indian Witness* (Calcutta) in the seven large geographical areas where so-called mass movements of the lower classes toward Christianity have been observed. In all these sections, large as they are, *The Witness* found only 20 foreign missionaries at work. Yet within these areas and under such necessarily restricted instruction, 140,000 people have been baptized in the last few years. But this number, large as it is, bears no comparison to *The Witness's* staggering estimate of the numbers who are ready to come and really await nothing more than the invitation to

induce them to accept Christ; for it is seriously alleged that 15,000,000 people among India's lower classes are practically certain to come into the Church as soon as they are invited. And many are pressing for the privilege. Missionaries report that they are being constantly beset by invitations from all directions to go out into the country villages and baptize the people. The strongest center of this movement is in the neighborhood of Delhi, where 350,000 people are ready to embrace Christianity. But there are also almost equal phenomenal trends of the same nature in the Punjab and Central Provinces, and in Baroda.

A CONFERENCE OF VILLAGE MAYORS IN INDIA

AMERICA and England have special meetings for street-car conductors, for policemen, for business men and others, but in India a special Bible conference has been held for the mayors, or head men, of villages, who have become interested in Christianity. It was expected that

possibly 50 or 60 might attend, but to the astonishment of the missionaries, more than 200 presented themselves for instruction. They were accompanied by their wives and children, and remained in attendance about two weeks. Part of the time was devoted to study of the life and teachings of Christ, and part to the discussion of village problems, including idolatry and superstitious customs.

The great temptation to the average village Christian in India has been participation in heathen birthday rites, heathen wedding ceremonies, and special feast-day celebrations. After much prayerful consideration, it was decided by the assembled mayors that as these customs are opposed to the teachings of Jesus, they must be banished from community life at any cost. Therefore they pledged themselves to use their best efforts to abolish them.

This effort will have far-reaching consequences because these 200 village mayors preside over a population of fully 40,000 people among the deprest classes. Those who were unable to read memorized the story of Christ's life in order that they might tell it and apply its teachings to the life of their villagers. Such conferences may be greatly used in the development of Christianity in India.

A MASS MOVEMENT IN NIGERIA

THE mass movements to Christianity which have been so striking a feature of missionary work in India, are being reproduced in other countries, for a writer in the *Church Missionary Review* tells of a similar movement in Southern Nigeria,

among the Yoruba people. On a recent tour in one of the inland districts the Government officer in charge remarked that before long the whole district would be Christian. Statistics bear out this statement.

Certain it is that heathenism is doomed. In many villages the church, in others the mosque, is taking the place of the idol groves. In the next decade or two the question will be settled whether the Cross or the Crescent, Christ or Mohammed, is to be in possession of this country. If the Christian Church is only sufficiently alive she will win the people for her Master. In any case there can be no doubt of the widespread movement toward Christianity at the present time.

"At a recent meeting of the governing body of the mission we had before us 50 urgent claims for teachers for important places where there were already considerable congregations, and our supply for the year from our training institutions was only 15!

Give us sufficient missionaries, help us to train sufficient teachers, and we may be able so to seize the opportunity that a strong and living Church may be the outcome of the present movement, and this will affect the whole of West Africa."

WOMEN UNITE IN MISSIONARY EFFORT

THE women's boards of missions are leading the way in the cause of Church unity, for while the churches are still mainly discussing unity, they have formed, quietly and almost unknown to the public, a union called the Federation of Women's Boards of Foreign Missions of the

United States, composed of representatives of 17 denominational boards and the National Board of Young Women's Christian Associations.

There are four Territorial Commissions connected with the Federation, with headquarters at New York, Chicago, Nashville, San Francisco. There is also a General Advisory Commission, with headquarters at New York. The object of the Federation is to promote unity, Christian fellowship and cooperation among women's boards; to encourage and disseminate the best methods of work, and to unitedly plead for the outpouring of the Spirit of God upon the Church of Christ.

The Boards of Home Missions have followed much the same lines. Beginning with the publication of united study books, then holding summer schools of missions, they organized in 1908 the Council of Women for Home Missions.

THE HOME MISSIONARY STATISTICS

THE Home Missions Council, composed of representatives of the various Boards operating in America, has already achieved much in the interests of harmony, cooperation, and progress in North American missions. Their committee on the survey and occupation of the field have presented a preliminary report, and it is hoped that the result will be a readjustment of workers in over-supplied and in neglected territory.

The Committee on Statistics has also collected the first comprehensive set of Home Mission statistics that have ever been gathered for the United States. As might be expected, these are still incomplete, having many

blanks, for many Home Mission societies do not know the facts about their own fields, and others are unwilling to make public the facts they have. This work of the committee, however, is a step in advance, and we expect that in a few years the work of Home Mission Boards will be coordinated, studied, and systematized so as to bring it up to the same standard of efficiency as that of Foreign Missions. The really scientific, united study of Home Missionary problems and progress has only just begun. In Foreign Missions such study began some twenty-five years ago.

In the present statistical report, the work of thirty-eight Home Missionary organizations are more or less fully reported. They show a total of \$10,653,119 appropriated for work in America, through the Home Mission Boards. Of this amount only \$1,046,335 is for general evangelism. The totals given are as follows:

For Support of Mission	
Churches	\$3,116,242.98
“ Church and Parsonage Buildings	614,988.99
“ General Evangelism ..	1,046,335.07
“ Work Among Immigrants	445,326.91
“ American Indians	256,115.88
“ Mountaineers	221,878.04
“ the Negroes	403,611.11
“ Other Dependent Peoples	253,168.50
“ Alaska	105,392.60
“ Cuba and Porto Rico ..	255,592.90
“ Sunday-school Missions	47,133.66
“ Maintenance of Mission Schools	1,085,207.31
“ Publication Work	446,067.39
“ Specials	593,637.36

The Presbyterian Board of Home Missions reports the largest budget—amounting to \$1,475,853.81, while the

Methodist Episcopal Board (North) comes second with \$1,000,715.92, and the American Christian Missionary Society third with \$881,180.14. In cost of administration the Methodists (North) stand first, \$65,316.42 (6½ per cent.); the Protestant Episcopal Church, second, \$57,477.00 (including foreign administration expenses); and the Presbyterians are third—\$54,033.49 (3¾ per cent.).

No record is given of the number of missionaries, churches, or schools supported, or of the number of communicants or conversions. If these figures could be obtained they would make an interesting study. From the financial statement little can be learned in regard to efficiency. We note, however, that the Baptist Home Mission Society makes the largest appropriation from its budget for education; the Methodists and the American Christian Missionary Society for church sustentation; the Presbyterians (North) for evangelism and education, and the Protestant Episcopal Church for "specials."

In work for special classes the Presbyterians (North) spend most on the immigrants, Alaska, and Indians; the Methodist Women's Home Missionary Society for the mountaineers; the United Presbyterians for the negroes; the Protestant Episcopal Church for Cuba and for publication work.

There is, no doubt, much more money spent on Home Missions than is here reported. Over half of the Boards did not respond to the request for figures. City Missions also demand a large amount, and the expenses of self-supporting churches are estimated to reach over \$275,000,000. America has many neglect-

ed, churchless people, and some neglected areas, but in proportion to the money spent on the remainder of the non-Christian world the amount spent for Christian work in the United States is not small.

There is still great need for cooperation and an earnest study of Home Mission problems. A clearing house for information on the subject is needed, and an executive committee from all the Boards could make a valuable presentation of the present weaknesses and needs of the Home Missionary situation.

UNITED HOME MISSION EFFORT

UTAH presents a unique field, in that it is the home of "Islam in America"—the organization self-termed the "Latter-Day Saints," but not so recognized by others. Utah has, therefore, been one of the most difficult of the Home Mission fields and presents an unusually strong challenge to all evangelical Christians to win this mountain stronghold for Christ.

On February 9th and 10th an important conference was held in Salt Lake City between representatives of the various Protestant churches of Utah and a deputation from the Home Missions Council. The purpose was to consider united plans for the advancement of vital Christianity in Utah. Papers were read by Bishop Spalding, of the Protestant Episcopal Church; by Rev. P. A. Simpkin, of the Congregational Church; by Dr. Bowerman, of the Baptist Church, and others. It was pointed out that public school education is making rapid advance in Utah, and that Mormons also have their own academies and colleges.

As a result, there is not a great need for Protestant missions to conduct schools for secular education, except for the sake of offering distinctively Christian training.

There is need for progress and readjustment among the various denominations in their church work. The whole field should be surveyed by a representative body, in order that any towns or fields comparatively over-supplied with Protestant churches may reach a union agreement, and that the unoccupied or poorly manned fields may be supplied. Steps were taken at the Conference to organize a State Federation of Workers, with a representative council. This Federation is to hold a two-weeks' institute each year to bring together pastors and other workers to study the problems before them. Let other States follow with some such plan for united study of their field and aggressive cooperative effort.

CATHOLICS TRANSLATING THE BIBLE

[T is significant that in these days of world-wide distribution and study of the Bible, the Roman Catholic Church should also have a movement toward a more accurate knowledge of it. The Douai version, which, according to the canon law, must be used whenever the gospels or epistles are read in the church service, was based on the Latin Vulgate in 1610, and reproduces its faults. Two attempts have been made within the last hundred years to produce translations from the original Greek, and now two English Jesuits have undertaken a translation which has the Papal approbation.

The first part translated and published comprises the epistles to the Thessalonians, and the text of Westcott and Hort has been made the general basis of the translation. In the critical notes appended various Protestant scholars are mentioned, and the editors frankly declare: "The great advances made in textual criticism, the light thrown upon New Testament Greek by the Egyptian papyri, and the existence of many needless obscurities and faults in the current version [the Douai], all demand a more accurate translation, if the exhortations of the Holy See to a more frequent and fruitful perusal of the sacred writings are to meet with general acceptance."

SLAVERY A LIVE ISSUE STILL

THERE is still much to be done to drive slavery out of Africa, but the statement of the *Echo de Paris* that the French have done away with the slave markets in Morocco means that the first step has been taken toward the abolition of slavery in that country. Something over 3,000 slaves, it is estimated, are imported into Morocco every year, most of them being brought by the terrible desert routes from Equatoria and the Sudan, the trails of the slave caravans being marked by the bleaching bones of the thousands.

In England an important memorial has been presented to Premier Asquith, in which the Government was urged to take some action to suppress the alleged slavery. This was signed by such notable men as Lord Cromer, Lord Curzon, and James Bryce. The Committee of the Anti-Slavery and Aborigines Protective Society has decided to take imme-

mediate steps with the object of creating a sister organization in America to cooperate with the English society in watching all matters in which joint Anglo-American action might be desirable. The officials of the English society say it is admitted that slave owning, slave trading, and great cruelty to native races are widely prevalent throughout the tropical regions of South America and Mexico, but the trouble is that Great Britain can not act without appearing to menace the Monroe Doctrine, while, on the other hand, Washington apparently hesitates to act alone for fear of creating a feeling of resentment throughout South America. The Latin republics are aware of this dilemma, and are playing off Great Britain against America, so as to block reforms. Hence, it is said, the only solution is joint Anglo-American action.

SPIRITUAL LIFE IN FRANCE

FRANCE, the land so intimately associated with infidelity and impurity, is also the land of the Huguenots and other devoted followers of Christ. Among French Protestants, who were so long fettered by State control, there are to-day many signs of a deepening of spiritual life. Pastor Ruben Saillens writes that the separation of Church and State, with its attendant loss of financial support to the Church, has brought new power with the necessity of self-support. The greatest enemies to-day are within the Church itself. Those who hold to rationalistic criticism of the Bible and modern views of Christ and the atonement are contending for supremacy with those who take Christ and the Bible as their standards for faith and

practise. The evangelical Christians are in the supremacy, and those of different denominations are uniting to evangelize France on spiritual lines. They rely not on mental argument but on the power of the Holy Spirit. "Free thinking" is losing ground in the country at large, especially among educated classes, and the religious spirit is returning. If French Protestant Christians can be thoroughly awakened, there may be expected a movement of the masses toward full surrender to the claims of Jesus Christ. Pray for France.

MISSIONS IN THE CURRICULUM

WHAT would men with a worldwide vision have thought fifty, or even twenty-five years ago, if they had been told that to-day universities would be establishing "chairs of missions" and comparative religion? It is an impressive sign of the increasing acknowledgment of the importance of missions and mission study that Teachers' College of Columbia University in New York City has recently established such a chair. To this position has been called Dr. T. H. P. Sailer, honorary educational secretary of the Presbyterian Board of Foreign Missions. The aim of this new department will be to give special preparation to young people who plan to become teachers on the foreign mission fields.

The next step should be the introduction of mission study courses in all our denominational colleges and theological seminaries. Drew Theological Seminary has recently called Prof. E. D. Soper, of Ohio Wesleyan College, to their newly established chair of missions.

"Wrest we Forget." SHALL not this Diagram remind us of the **WORLD'S NEED** and the **OPPORTUNITY** the **BIBLE SOCIETIES** give us to meet it.

GRACE AND TRUTH CAME BY JESUS CHRIST.

MY WORD SHALL NOT RETURN UNTO ME VOID,
THE SEED IS THE WORD OF GOD,
FAITH COMETH BY HEARING, AND
HEARING BY THE WORD OF GOD.

THE COMFORTER THE HOLY SPIRIT SHALL TEACH YOU ALL THINGS.

I HAVE GIVEN THEM THE WORDS WHICH THOU GAVEST ME.

BIBLE SOCIETIES.

BRITISH ISLES.
British & Foreign Bible Translation (Baptist) & Hibernian.
Nat. of Scotland. Scottish. Scripture Gift Mission & Naval & Military. Trinitarian. West of Scotland.

NEW ZEALAND.
Orago

FRANCE.
Bible S. of France. Protestant B.S. Paris

GERMANY.
Bavarian. Nuremberg. Berg B.S. Elberfeld. Caucasian Binst. of Halle. Hanover. Mecklenberg-Schwerin. Mulhausen. Prussian. Saxony. Schleswig-Holstein. Wurtemberg Binst.

HOLLAND.
Netherlands

BELGIUM.
Belgian.

BIBLE SOCIETIES.

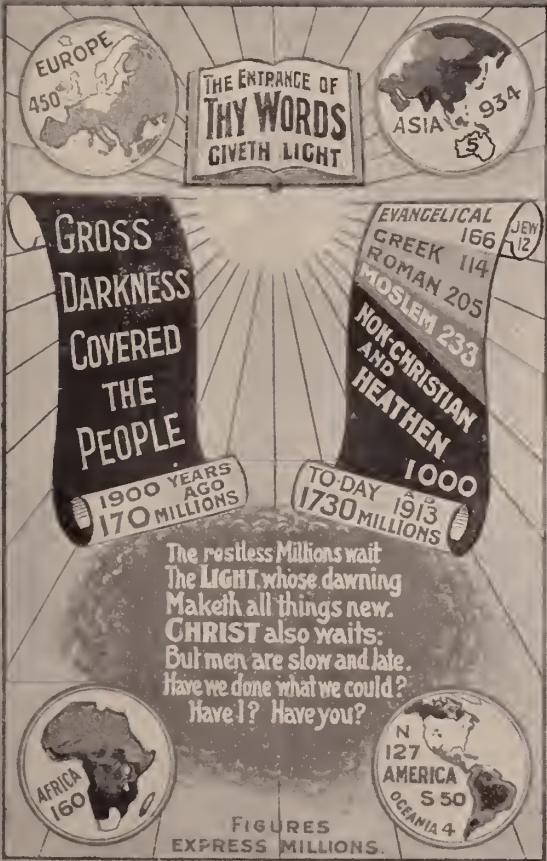
UNITED STATES
American. Baptist. Bible House of Los Angeles. Brooklyn. Massachusetts. New Hampshire. New York. Pennsylvania.

SWITZERLAND.
Bâle. Berne. Chur. Geneva. Lausanne. Neuchatel. St. Gall. Schaffhausen. Zurich Evangl. S.

SCANDINAVIA.
Danish. Norwegian. Swedish.

RUSSIA.
Finnish. Russian. Russian Evan!

VARIOUS.
Madagascar Native. Valparaiso.



The restless Millions wait
The LIGHT, whose dawning
Maketh all things new.
CHRIST also waits:
But men are slow and late.
Have we done what we could?
Have I? Have you?

A SOLEMN FACT.

THE TOTAL OF SCRIPTURE PORTIONS
EVER ISSUED BY THE **WHOLE** OF THE
BIBLE SOCIETIES WOULD NOT GIVE
ONE PORTION TO EACH INHABITANT OF CHINA.

PREACH THE GOSPEL TO EVERY CREATURE.

LANGUAGES	TRANSLATED	500
AND DIALECTS	AWAITING TRANSLATION	1,000

Every day may make or mar the future of great peoples.



DR. S. B. CAPEN AND THE AMERICAN BOARD CENTENARY COMMISSION AND STANDING COMMITTEE OF BOMBAY CHURCH
Standing, at left: Rev. R. A. Hume, D.D., and his son, R. E. Hume. *Seated, from left to right:* Miss Bridgman, Miss Hall, Rev. G. A. Hall,
Mrs. Hall, President Capen, Mrs. Capen, Miss Capen, Miss Bodman, Dr. W. E. Strong. *In front, at right:* Rev. William Hazen.



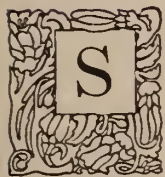
SAMUEL B. CAPEN AT SIXTEEN, HIS BROTHER AND PARENTS

Samuel Capen stands to the left. His brother died after serving in the Army. The faces of the parents show their refinement and Christian character

A Christian Layman with Power

A SKETCH OF THE LIFE AND WORK OF SAMUEL B. CAPEN

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.



SAMUEL BILLINGS CAPEN, born in Boston, Mass., December 12, 1842, and died in Shanghai, China, January 29, 1914. Educated in the Quincy Grammar and the English High Schools of Boston, he began his business career in 1859 as a clerk in a carpet firm, which he helped to reorganize as a partner in 1864. In this firm of Torrey, Bright, and Capen he remained active until five years ago, when he retired, that he might give his entire time to religious and philanthropic work. He held many and diversified positions of influence. He was president of the Congregational Sunday-school and Publishing Society, director of the American Congregational Association, of the Bos-

ton City Missionary Society, and of the United Society of Christian Endeavor. He was one of the prime movers in municipal reform, represented by the Boston Municipal League, of which he was an officer. He was a member of the Boston School Committee, and for one year was chairman of the Board. A member and an officer in the Boston Chamber of Commerce, and a member of the Board of Managers of its North American Civic League for Immigrants, and a leading member of the Watch and Ward Society. At the time of his death he was president of the Board of Trustees of Wellesley College; chairman of the Executive Committee, as well as charter member, of the Laymen's Missionary Movement; president of the Massachusetts Peace Society, and a trustee of the World Peace Foundation;

president of the Massachusetts Bible Society; and also president of the American Board of Commissioners for Foreign Missions, to which position he was elected in 1899.

In September of last year he started for India at the head of a commission to represent the American Board at the centenary services commemorating a hundred years of American Missions in India, and also to speak for the World Peace Foundation. He attended the commemorative services held in Bombay and also in Ahmednagar, during the first half of November, giving addresses of striking force and significance upon each occasion. He then spent one and a half months in inspecting mission work in India and Ceylon and in giving addresses, sailing for the farther East from Colombo, Ceylon, on December 28th. After brief stops at Canton and Fuchau, he reached Shanghai late in January. He was accompanied upon this journey by Mrs. Capen and their only daughter, also by Dr. William E. Strong, editorial secretary, and Rev. George A. Hall, a member of the Prudential Committee of the American Board. On the 26th of January he became ill of pneumonia, and on the 29th he was not, for God had taken him. The body was cremated at Shanghai.

After hearing Dr. Capen's addresses, and meeting him personally, the natives of India, both Christian and Hindu, were astonished to know that he was not a clergyman. Why a layman should leave his home and his business and travel around the world upon such a mission, was beyond their comprehension. This attitude of mind can be more readily understood when we know that his address, delivered before the great centenary gathering at Bombay, met to celebrate one hundred years of American missions in India, was upon the subject, "The Cross of Christ."

The news of his death has given

to a great number associated with him in a variety of enterprises, a sense of personal bereavement, and this feeling is not confined to the communion of which he was a conspicuous member, but extends to a far wider circle, among all communions. We know that the esteem, honor, and even affection, in which he was held, was not because of any official position in state or nation, or for any books that he had written, for unusual administrative ability exercised in connection with some institution or institutions, for any great measures inaugurated, or for any display of conspicuous ability or brilliancy.

Dr. Capen was a layman in the church, and an unofficial citizen in his own city and State, but one always ready, even eager, to contribute, to the extent of his capacity, to the welfare of all, and to give himself for the success of every worthy enterprise having as its end the protection of the oppressed, the elevation and Christianization of society, and the consummation of the Kingdom of God on earth. He regarded his position as teacher in the Sunday-school of his home church as equally important work as the performance of his duties as chairman of the Executive Committee of the Laymen's Missionary Movement and as president of the American Board of Commissioners for Foreign Missions. To each task he gave his best. Herein lies the secret of the general sense of loss when it was known that his place in these varied organizations and interests had become vacant, and the reason why the great number of those closely associated with him were conscious that they had lost not

only a highly valued co-worker, but a real personal friend.

It is too early to give an adequate estimate of the character and life of this Christian layman, who, tho deprived of what we are accustomed to call a liberal education, had been honored by three well-known colleges with university degrees, who displayed marked qualities of leadership, entered into a wide variety of activities, touched many vital interests in city and State, and was closely related to so many benevolent and religious organizations affecting directly the betterment of society and the triumph of the Church.

We will consider a few of the outstanding characteristics of Dr. Capen, each one of which has contributed materially to his conspicuous success as a Christian layman and leader.

(1) He was invariably cordial and courteous. No one ever saw Mr. Capen crabbed and out-of-sorts. He was always full of good nature, the embodiment of kindness and thoughtfulness to all. This temper and spirit was equally manifest in all circles and to all classes. A young man who had come up from the messenger service told the writer that he always was delighted to have a message to carry to Mr. Capen, because he never failed to get from him a word of comfort and cheer and encouragement. This good-nature had become a part of his character and temperament; it was as natural to him as to breathe. He was fond of a good story, and knew well how to tell one. He was slow to criticize any one, and refrained from speaking evil. If he could not say a good thing for a person, he kept silent.

Every gathering, society, and committee was glad to see Mr. Capen come in; he brought cheer and optimism and courage.

(2) He was able to harmonize discordant elements. Perhaps in this faculty lies one of the secrets of the desire of so many organizations to have him on the board. Perhaps the earliest, and one of the most conspicuous, illustrations of this ability was his influence on the Boston School Board, which position he held for five years, at a critical time in its history. Politics, and perhaps something worse, had got into the Board, and reforms were necessary to save the school system of Boston. The Board itself was made up of a number of inharmonious and contending elements. To this body Mr. Capen was elected, and here he had one of his first severe schoolings, testing his ability to the utmost, to unite warring forces and make them act together for the best interests of the city. He succeeded even beyond his own expectations. He was later elected chairman of the Board, and to the end of his official service his committee was with him. This faculty, developed under those early trying circumstances, he carried with him into every committee and every organization of which he became a member.

(3) His interests and sympathies were world-wide. This statement is abundantly revealed by the variety of objects to which he gave himself. In his local church he was one of the most earnest and conspicuous workers. His interest in the Indian question was manifest by his early relation to the organization having for its object the protection of our

aborigines. His relation to the North American Civic League for Immigrants, and the articles which he wrote upon that subject, revealed his deep interest in the immigration problem. His position upon the School Board, to which reference has just been made, and his leadership in civic and political organizations that had for their object the cleaning-up of the city and the purifying of politics, showed how he threw himself into the cause of civic order and righteousness. He had long been identified with peace propaganda, attending with great regularity the arbitration conferences at Lake Mohonk; was widely recognized in the Massachusetts Peace Society as a leader, was made its honored president, and was also trustee of the World Peace Foundation. His interest in general education is manifested by his efforts for the schools of Boston and by his election to the Board of Trustees of Wellesley College, and, later, to the presidency of that Board. He had long been known in his own denomination as a promoter and supporter of home missions, he serving for some years as president on one of the home missionary boards, in which capacity he rendered conspicuous service. He was equally interested in city missions; and for the last fourteen years he most ably filled the position of president of the American Board of Commissioners for Foreign Missions. He took a prominent part in the Ecumenical Missionary Conference, held in New York in 1900, and also in the Edinburgh Conference, in 1910. He thoroughly identified himself with all foreign missionary interests. As we survey the range of

Mr. Capen's interests and activities we can not but be impressed with their variety and breadth.

(4) He was most unselfish. I venture the statement that no one ever knew of his seeking any position for himself, or of his consulting his own personal wishes and desires before undertaking any assigned task. The one question that he seemed to ask himself was: What ought to be done? And when that question was definitely settled, it never was revised or reviewed at the bar of, What would I like personally to do? He was not afraid of the categorical imperative "ought," and never seemed to allow any place, in discussing his daily task, for his personal likes and dislikes. If he took a parlor car, it was for the purpose of husbanding his strength, that he might better accomplish the object of the journey.

The reports which have come back from his recent work as a member of the American Board Commission to India, have demonstrated the truth of this statement. At every point, from the time he sailed until the time of his death, he gave himself to others. The abandon with which he did this was a marvel to the missionaries, as well as to his associates. He consulted only the wishes of others and what seemed to be the right thing to do. Had he consulted more his own resources of strength, it is possible that he might have resisted the disease that finally came upon him, but with his characteristic unselfishness he had given all he had of reserve physical power.

(5) He was unfailingly prompt. He lost much time during his busy life of activity waiting for others,

but other members of his boards and committees never lost time waiting for him. Those who served with him on boards of which he was the chairman soon learned that if they were not on time at the appointed place of meeting, they would find business in progress when they arrived. It was a part of his religious creed to be on time. This promptness was contagious among those who were associated with him. That

ence to his own addresses. I wonder if anybody ever knew of his robbing his successors of their time in a program. In this characteristic, Dr. Capen was a splendid example, not only to laymen, but to ministers.

(6) He was thorough in preparation. Dr. Capen did not give unprepared addresses. Whenever he was to be present on an occasion where he had not been informed that



DR. SAMUEL B. CAPEN'S SUMMER HOME AT FALMOUTH, MASSACHUSETTS

same habit of promptness made him an ideal presiding officer. Speakers who attempted to exceed their time limit, when a time limit had been put into his hands as the responsible presiding officer, did so at their peril. It was difficult for a speaker who would steal time which belonged to other speakers to go very far when the chairman was standing at his side with his arm thrown over his shoulder. It was all done in a kindly spirit, and always with an apology, but, nevertheless, with a firmness that no one felt able to resist. He was equally prompt with refer-

ence to his own addresses. I wonder if anybody ever knew of his robbing his successors of their time in a program. In this characteristic, Dr. Capen was a splendid example, not only to laymen, but to ministers. (6) He was thorough in preparation. Dr. Capen did not give unprepared addresses. Whenever he was to be present on an occasion where he had not been informed that an address would be expected from him, he was usually ready in case he should be suddenly called upon; but on all occasions when he knew that he was to be called upon, preparation was made with painstaking care. His addresses were usually completely written out, and often weeks in advance. Before going on this last commission, he knew that he was to deliver several important addresses. These were prepared in detail a long time before he sailed from America, and were carefully studied and got well in hand on the journey to India.

Any one who has heard him re-

port a meeting of a committee, or anything else, knows how thoroughly that report was prepared and presented, beginning at the beginning, and including all the essential details, to its conclusion, in a way to make those who heard fully comprehend what had been done, and even to catch the atmosphere in which it was done. His reports were so comprehensive that there was little to be said when he had finished. He was as careful in preparing a report as in preparing an address. These, too, were written out and arranged in logical order. No one ever heard Dr. Capen present a nebulous recommendation after hazy preliminary statements. His habit of taking copious notes was of great value to him in making thorough preparation.

(7) He was liberal. Altho never a rich man, even at the time of his death, yet there are few who had formed so thoroughly the habit of giving to so wide a range of objects. He lived modestly, and saved money, "that," as he frequently said, "he might give more." It has already been shown how freely he gave of himself and his time to other than personal interests. And while his gifts of money were never large—and could not be large—yet the range of them was almost as wide as Christian benevolence. Had he given the time that he devoted to outside effort to the making of money, and had he contributed on the scale followed by many under his circumstances, he might have died a millionaire. The aggregate of his benefactions ran annually, in his later years, into thousands of dollars, and were from the beginning in practically the same proportion to his income.

This money alone, if carefully invested, would have amounted at the present time to many times his total assets. Probably there is no one living, except those who have access to his memoranda, who knows, or will know, the extent of his giving. If all Christians should give with the same liberality, there would be no lack, at home or abroad. Some five years ago he retired from business in order that he might give more of himself to benevolent work. The only hesitation that he seemed to have on this point was, that if he retired from business he would necessarily have less money to give for the objects to which he had been giving.

(8) He was loyal to every cause he espoused. His pastor tells us that there was no more loyal member of his church than this man, identified with so many interests outside. He says it was difficult for him to get ahead of Mr. Capen in calling upon new members that had come into the neighborhood, or upon those suffering from some affliction. Repeatedly the pastor would arrive to find that Mr. Capen had already been there. There is no committee on which he ever served, or any organization with which he was officially connected, that did not have every reason to feel that this man was absolutely loyal to the cause. He was loyal to his denomination, and was ready always to serve, and to serve faithfully, on any committee, board, or commission to which he was elected; and he had filled the highest positions in the gift of the denomination. He was loyal to the peace movement, and gave many addresses on that subject, even on his last trip through India and

Ceylon, and in China; and many engagements were awaiting him in North China and Japan to speak on world-brotherhood. He was loyal to the college of which he was president of the Board of Trustees. No one ever questions his profound loyalty to foreign missions. As soon as he was elected president of the American Board, he began to make foreign missions his study, and identified himself with the great cause. And so if we run through the whole range of Dr. Capen's activities we find that everywhere he was true to every cause with which he was personally identified. He always rang true.

(9) He was a tireless worker. This may be considered a part of his unselfishness and of his liberality and of his loyalty; and yet it is a subject which may well stand by itself. He was never passive. One having much to do with him often wondered if he ever wholly relaxed. Through his methodical, prompt methods, he had his days so cut out and organized, that by carrying out his program the day's task could be done, but to carry out one of his programs required a spirit of tireless energy that knew no respite. It was only thus that he achieved what he did during his years of activity. The fact that on the work of the commission, which took him through India and Ceylon and Southern China, he wrote a weekly letter to his Sunday-school class, which required from twelve to fifteen minutes to read, is but an indication of the tireless energy of the man. The other day a policeman, who guards the crossing in front of the station in Boston, which Mr. Capen used in going and coming

from his home, was shown a picture of Mr. Capen and asked if he knew the man. His reply was: "Know him? Why, I had a card from him the other day, from Bombay, India, which I am going to frame and hang up in my home."

Missionaries have written from along his route of travel in India and Ceylon, that his tireless energy was the marvel of everybody. He was constantly at something. His colleagues spoke of his activity on board ship, where he seemed never to rest, acting as if he must be about something all the time in order to accomplish what he felt should be accomplished. The members of his family say that, sometimes, at his summer home, he did relax, and yet those who knew him less intimately are led to wonder if even in those periods he was not making plans either for addresses yet to be delivered, or for some pending meeting at which he was to preside. Mr. Capen, in his seventy-one years, actually lived more than many who have rounded out their fourscore years and ten.

(10) He was preeminently a man of prayer. However much Dr. Capen's success seemed to depend upon the characteristics mentioned above, no one who knew his heart and the inner throbbing of his life would for a moment hesitate to say, that these were but superficial, that the real success was because he lived close to God, and held constant communion with Him. Prayer was his life. The morning watch was to him a necessity for the work of the day. Those who have planned with him and traveled with him know how easy and natural it was for him to say, "Now this is a very important

matter; let us pray over it"; or, "Tomorrow is going to be a most unusual day, with great possibilities. Let us pray much to-night, that God may lead us into it." He always acted as if he was not his own, that he belonged to God; and so he kept close to his Leader.

Perhaps it is not known to all, that, in his young manhood, he had a serious illness, when friends despaired of his life. In a meeting of young people, when personal experiences were being told, Dr. Capen told of his experience at that time, when he went to God in prayer, and promised Him that, if his life was spared, he would dedicate it to Christian work, and that he would be ready to perform any task, however heavy, that God might put upon him, without murmur or complaint. His life was spared, and the vow was most faithfully kept, even to the hour of his translation. In perplexity he prayed; at times of special satisfaction and joy, he turned to God in prayer. His courageous optimism came from his supreme faith in the God who hears and answers prayer. His prayer list was a long one. His belief in prayer was as simple and as natural as his belief in God and in his own personal existence. In this prayer-life he found his strength in that he thus cast his burdens upon God, taking Him at his word. He was able to make his life the power that it became in so many different ways because not he but his God was bearing the burdens,

and was giving him strength and lifting from his heart loads that otherwise would have crushed. His vital breath was prayer.

The life of Dr. Capen is a concrete example of what one man, not physically strong, not liberally educated, as we use the term, may accomplish. There is no mystery connected with this life that is gone, and that has been and is such an example and inspiration. The only secret is the secret of the presence of the Holy Spirit and a complete consecration to the service of God and man.

Dr. Capen welcomed opportunities for service, and took upon himself gladly heavy burdens, when most men shun them. He consulted what ought to be done, when most of us consult our own inclinations. He went out of his way to speak a kindly word, when most of us refrain, even the opportunity knocks at our doors. He regarded the Church as worthy of the best service of his hand, his heart, and his life, when far too many give it scant reverence, and less personal service. He looked upon the world as a world that had been redeemed by Christ, and that needed to know Him, and he had no narrow view of the means by which humanity was to be lifted toward heaven. His conception of the Kingdom was as broad as the world itself, and to the consummation of this Kingdom he gladly and freely gave himself and his life.

Men are not interested in missions because they are ignorant of them. It is not more exhortation they need, but more information. Our parishes at home number 60,000,000 people, and for them we are giving \$275,000,000. Our parishes abroad number 600,000,000, at least, and we are only giving \$15,000,000 for them. Protestants in the United States could easily furnish twice as many missionaries as they are sending, and then it would mean only 1 out of 1,000, and the remaining 999 could support him.—S. B. CAPEN.

India—One Hundred Years Ago and Now

SOME NOTEWORTHY CHANGES IN THE MISSIONARY SITUATION

BY REV. JUSTIN E. ABBOTT, D.D., SUMMIT, N. J.
For Thirty Years Missionary of the American Board at Bombay, India



AS a tree a century old is very different from the tender shoot from which it started, so the present conditions confronting missions in India is in marked contrast to that which existed one hundred years ago. In entering upon the new century of Christian work in India it is of great importance that we study the present situation and understand the causes which have brought it about.

First of all we must not make the mistake of thinking that the statistics of missions register the progress of Christianity. They understate the progress, and, moreover, they are often misleading. Statistics can not make any adequate record of the important fact that a great change has taken place in Indian thought and life, outside of the Christian Church. This change tends toward a Christlike form, even tho it may not have reached the fulness of His stature. Statistics also mislead the student because they include in the Christian Church all who bear the name Christian, regardless of their true character and influence. Many may be called Christians who are really putting stumbling-blocks in the path of Christian progress. Statistics are of value, but they merely record the number of Indians who claim the

title of Christian or are enrolled in some department of missionary activity. Those who have given their religion to the census-taker as "Christian" number about four millions. It is not, however, the number of nominal Christians that counts, but the character and the influence of their lives. The vital question to be considered is this: Is the Indian Church giving to India what the missionary at his best has given and is giving? Are Indian Christians drawing men to Christ? If this is true to-day, then the change in the missionary situation is evident, for a transforming force has been called into being that did not exist before. Such a changed situation calls for a difference in the form of missionary effort. Those who have lived in close contact with the Indian Church know that out of that Church there is entering into Indian thought and life an influence as pure and noble, and as Christlike as comes from the missionaries sent from Christian lands. It is not surprising that moral and spiritual weaknesses and deformities are found among the four millions of Indian Christians, but it is true that a Christlike light, as pure as any Christian land can show, does flow from that source to drive away the darkness of ages. The missionary is no longer the

only, or even the chief, example of Christlike living, for India has her own sons and daughters who live true, godly, generous, pure, self-sacrificing, Christlike lives.

The Indian and the Missionary

To-day, therefore, the missionary situation calls for cooperation with the Indian Christians. Upon them must rest the chief responsibility for bringing India to Christ. This means the strengthening of the hands of Indian Christians in order that they may do the needed work. It means the bringing into their lives nobler ideals, so that they in turn may pass them on to the many whom they touch. There must be concentration of effort on the tender lives of their children in order that they may become men and women of spiritual and moral power, and may exemplify the Christlike life in its noblest form. The best method of evangelizing India is to be sought for in the best methods of educating and training the Indian Christian boy and girl.

Changes in Thought and Life

Another change that can not be presented through statistics or colored charts is the great change in thought and life throughout the length and breadth of India. Naturally, this is to be found chiefly in the thinking class, as against the ignorant masses. There are abundant signs that even to the lowest strata of the Indian people there have filtered down the new ideas that have revolutionized those who may be called the brain of India, but it is where education has brought the most intimate contact with the West that this change is so wonderfully manifest. This also has created a

new condition in the missionary situation.

India has always had high ethical standards, as her literature and the lives of her great men and women abundantly prove, but low and debasing ethical ideas have coexisted with the high. Their concept of God, or the gods, has led the Hindu mind to believe in the lower, rather than the higher moral standards. For this the Puranic literature is largely responsible, as well as a philosophy that fell in easily with the popular demand. There was a time when it would have been difficult to prophesy what ethical position even a Hindu of the best type would take. Taught from his childhood to believe in caste as a divine ordinance, could we think that he would ever denounce it as in conflict with the ideal of the brotherhood of man? Taught to believe that the duty of a widow was to burn herself on the funeral pyre of her husband, could we assume that the idea of the sacredness of human life would lead him to oppose such suicide? Could a Brahman, even of the noblest type, have been trusted to act the good Samaritan to one of the sixty millions of "untouchables," even tho compassionate by nature, when religion and custom and caste rules made their touch polluting?

In former days the missionary could not trust Hindu, Mohammedan, Jain or Parsee to look upon social and moral problems from a Christian standpoint. Hence the early missionary felt it to be his burden to proclaim the necessity of reform in Indian social customs, in religious ideas, in philosophical interpretations of God and the universe. Here he

met opposition at every point, as one who came from a foreign land to turn their world upside down. That day has gone, and to-day we find many Indians of the best type who, though unwilling to accept all Christian doctrines, yet see eye to eye with Christians on the great principles that underlie moral questions. The writings and speeches, and above all, the lives, public and private, of India's best men and women, give clear proof that the Christian's right is no longer the Hindu's wrong, or that the Hindu's right is the Christian's wrong. A common moral ground has been reached. The Hindu, the Mohammedan, the Jain, and the Parsee, in whom the new spirit has taken possession, have now become preachers of righteousness, of Brotherhood, of compassion, of love. Their voice to-day is spreading over all India, with increasing power and effectiveness, and is parallel with, not in opposition to, the voice of their Christian brothers.

The reform movements in India testify to the deep and deepening interest that thinking India is taking in all that concerns the well-being of Indian life. Among these are the Provincial and National Social Conferences; the Theistic Conferences; the press in the hands of reformers; the associations that combat intemperance and the social evil; the conferences for the abolition of caste; societies for the encouragement of widow remarriage; the earnest advocacy, in press and on the platform, of female education, and even of compulsory education.

This interest that India is taking in Indians, this recognition of the

claims of the brotherhood of man, this purer moral standard, means a changed environment for missionary effort. India's best mind can be trusted to grapple with moral problems, with questions of duty, national and individual, and with questions of conscience. The missionary does not cease to carry his own burden of responsibility to teach, preach and practise reform, righteousness, compassion and love, but his is not a lone voice in the wilderness. Other voices are speaking in loud tones as well and are accomplishing great results.

Social Service in India

Growing out of this change in moral tone, charitable and philanthropic movements and institutions have arisen to give further concrete form to the change that has taken place. The idea of service for humanity has taken hold of many. The idea that the responsibility of each caste belong only to those in that caste, no longer appeals to the better minds. A broader sympathy now lies behind their charitable instincts. Barriers of race, caste and creed are gradually disappearing before the compassion that takes in all. This change is especially significant, because many of these attempts to serve the suffering and deprest are in spite of long established social customs and deeply rooted religious convictions.

There is further significance in the fact that these philanthropic institutions have sprung into being largely in the last decade. India is therefore seen to be moving faster and faster along lines of nobler progress.

Higher Castes and "The Untouchables"

The attitude of the higher castes toward the deprest classes—"Untouchables," as they are called—is a familiar matter of history. The sixty million that constitute this class form a fifth of the population of India. They are ceremonially impure, socially out-castes, laboring under heavy disabilities, and have lived outside the sympathy of the higher castes. If even the casual or accidental touch was perceived, how much more any open and conscious contact. It is for such that within the last seven years a widely supported movement has been organized. While the leading spirits in the Mission to the Deprest Classes belong to the Theistic Church, Indians of all castes and classes are among its supporters. The number of schools and other institutions for these "Untouchables" are not as yet many. Their significance, however, lies not in their number, but in the fact that they exist at all, and are avenues through which Indian hearts are showing their compassion, by literally, as well as figuratively, touching the "Untouchables" in an effort to lift them to a religious and social equality with themselves. Only the great All-Seeing Eye knows how many Indian hearts feel this down-reaching sympathy, but it is evident to all that this movement proves the existence in India of a genuine love of service for needy humanity.

Another example may illustrate this newly awakened sympathy. The sorrows of the high-caste Hindu widow have always touched tender chords of sympathy in Christian hearts. These chords were not touched in the Hindu world. A

false philosophy of wifehood and of widowhood stifled sympathy, and social custom diverted Indian compassion from those who needed it most. The widow has remained in the family of the husband, a burden, a slave to the whims of all, an object of evil omen, half fed, shorn of the glory of her hair, deprived of all ornament, and forbidden the privilege of remarriage, tho she may have been widowed in the tender years of childhood. But in the last decades compassion has broken through custom and a false philosophy, and the few who were willing to take the widow's part have developed into many. Not only have widows' wrongs become a cry in the reform movement spreading over India, but there have come into being institutions where the widow is given a home, education, and training for usefulness in life, and, above all, where she feels the balm of tender love. Professor Karve's Home for Widows at Poona, the Vanita Ashram at Surat, the Widows' Home at Mysore, the Anatha Ashram at Ahmedabad, and other homes might be mentioned. The example set by Pandita Ramabai, the well-known Christian philanthropist, has found many imitators, and there are those who open the door to the high-caste Hindu widow for remarriage if she so chooses, or if not, to careers of usefulness, for which she may become fitted.

Still another illustration is the Seva Sadan, the Home of Service. The founder, Mr. B. M. Malabari, was a Parsee by birth, but in sympathy lost to all thoughts of race, caste or creed. The example set by Roman Catholic Sisters of

Mercy, and Protestant missionary ladies in schools and hospitals, pointed out the way that Hindu, Mohammedan, and Parsee ladies could work, if they would. The new spirit is in India's women as well as in men. Through this "Home of Service" ladies high in social rank have entered heartily into efforts for their needy sisters. Neither race, caste or creed form boundaries to their loving efforts. A home for unfortunates, opportunities for regaining honor and independence, training for those who wish to give their lives for the service of others, and personal ministrations to the sick and the distressed, form this union effort of Hindu, Mohammedan, and Parsee ladies in Bombay and Poona, and witness to the new era of awakened sympathy with human needs.

These illustrations could be multiplied by the description of the founding asylum at Pandharpur, the orphanages at Pandharpur, Ahmedabad, Surat, Bombay and other places; the school for the blind in Bombay; organizations, such as the Servants of India at Poona, the Social Service League at Bombay, and numbers of smaller and less publicly known groups of workers, who in quiet ways are making apparent the fact that India's religious and moral awakening is no mere dream of the optimist.

That such philanthropic movements must bring a change in the missionary situation is self-evident. What was impossible before is possible now, namely, *cooperation* of non-Christian and Christian in works of love and compassion. In the face of human needs the old

antipathy is vanishing. Hindus, Mohammedans, Jains, Parsees, and Christians are able to sit around the same table as directors of societies for the protection of children, of societies for the promotion of temperance, and purity, sanitation, social service and the like, in perfect harmony, and vying with one another in acts of courtesy. No longer are missionary institutions the sole philanthropic institutions. No longer are missionary institutions for the deprest classes, for widows, for orphans, for the sick, objects of suspicion and prejudice as merely instruments for overturning the Hindu religion and customs. Fellow workers they have now become. Missionary hospitals, educational institutions, industrial schools, blind asylums, and even work distinctively for Christians have received, and are increasingly receiving, financial support as well as word sympathy from those of other religions. This is indeed *cooperation*, and cooperation will more and more be the watchword of the future. The Christlike service which the missionary wishes to render to India has now an ally which it did not have before.

Higher Education To-day

Another change that has arisen in the missionary situation in India has come about through the advance of higher education, and the high intellectual level of minds that have had the opportunities of higher training. Graduates of Indian, English, Scotch, American and European universities exist in increasing numbers, and of these some have reached the highest rank of scholars, of statesmen, of scientists, equaling in some achievements those of Christian

lands. It must be remembered that these men of wide reading and scholarly habits have at their disposal all the Christian literature of the West, the Bible, and all the traditions of the Christian Church. A love of truth is as marked a characteristic of the true Indian scholar, as of the Western scholar, and can be as readily trusted. A missionary will still find it necessary to teach a better philosophy and purer doctrines to those intellectually his inferiors, but the day is past when he can regard his own intellect as better able to grapple with the problems of philosophy than those Indian minds that by knowledge and training are as well or better equipped than his. For this fact the missionary is profoundly thankful, for it shifts a heavy responsibility to shoulders where the weight rightly belongs. He can trustfully leave the province of philosophy to Indian minds, and devote himself to his own proper sphere, that of exemplifying Christlike life and service.

It is a very serious question whether the missionary's supreme aim of winning India to Christ is being helped by the philosophy of the West. It is a very serious question whether the intellectual side of religious doctrines as emphasized to-day in Western lands has a winning power. It is doubtful whether we in the West are able to handle our social, industrial, and religious problems so that missionaries can take these solutions to India and find them solutions of India's complex problems.

To sum up, in brief, conditions as they are at the end of a century of

effort in India, as compared with what they were at its beginning, we find to-day a Christian church, that whatever its weaknesses may be, has in it noble witnesses, manifesting a Christlike character, examples of truth, of righteousness, self-sacrifice and love. We find in India's best men and women a new environment, in which the missionary can work, a higher moral tone, a clearer ethical sense, a conscience that can be trusted. We see practical demonstrations of that higher moral tone in the outflow of sympathy, of compassion and love toward humanity, in which would-be barriers of race and caste and creed are being pushed aside, making cooperation possible. We have reached a period in India's intellectual development where her best minds can be trusted to grapple with strength, and courage, and love of truth, with philosophical, religious, and social problems.

The great difference in the missionary situation, from what it was a century ago, is evident in view of the above facts. Then the missionary was the pioneer in every field of progress. He began the first boys' school according to modern methods. He began the first girls' school in the face of unbelief in the power of a woman to learn. He was the first to proclaim the need of reform in religion and social customs, and he received little thanks for his revolutionary efforts. He was the first to found orphanages, and hospitals, and homes, and yet was as polluting as the "Untouchables." But to-day the Indians of the best minds are the friends, the allies, the collaborators with the missionary in his philanthropic work.



TWO VIEWS OF LIFE IN INDIA

Joy and sorrow of child life, as pictured by Miss Amy Wilson-Carmichael in her "Lotus Buds"

Saving the Boys and Girls of India

BY MINA MACKENZIE, M.D., FATEHPUR, U.P., INDIA
Missionary of the Woman's Union Missionary Society



HOW dear the children of India have grown to every one who has lived among them! Let me tell you about a few of those I met in my work, with the hope that all the children of India may become more real to you, and that you will share with them your love and sympathy and prayers.

As I was driving through the city one day the carriage suddenly stopt. The door was thrown open, and before me stood a delicate young woman with eight children, ranging from twelve years of age to the babe of two in her arms. The Hindu driver, motioning in their direction,

asked, "How can I feed and clothe that family on two dollars a month?" Two years later the mother and father died of tuberculosis, and two of the youngest children were found sleeping on the roadside without food or shelter.

We took them in, and on inquiry found that all the other children had been married, except one bright, handsome lad, who had been taken by thieves to train in their profession. The lads we named Kim and Jim. They were not with us long when a boy of ten, called Kindar, joined them, saying that his parents had died of bubonic plague and that he was starving. It was wonderful to see how those children tried to

please us, and to improve themselves and their surroundings. An old bench was prest into service as a table and was decorated with a white cloth and flowers. They quickly learned the Lord's Prayer and some Bible verses. No matter where we were, or how busy, they always came and knelt down beside us to say their evening prayer, before being tucked into their little cots on the veranda.

One day the three of them stood before me, saying they wanted their tuft of hair, the symbol of Hinduism, cut off, as they were now Christians. I could scarcely refrain from smiling as I told them I would have to see a magistrate about it, as they were juniors.

Shortly after this a Brahman appeared and asked for his son. Kindar, the lad of ten, stoutly denied that the man was his father. The man took the case into court, and on several occasions tried to kill the boy. Finally, the magistrate advised me to send him to school at a safe distance, until the case was settled. This resulted, later, in favor of Kindar, but, in the meantime, the three boys were sent to a fine educational and industrial orphanage, belonging to the C. P. mission at Mhow. Here they studied well and later received baptism. We trust that they will one day be used to advance the Master's Kingdom among their own people.

Kindar's longing to see his old mission friends, and perhaps also his love of travel, proved greater than his patience, and to satisfy these he twice walked the distance of nearly five hundred miles. The first time he had only sixty cents to supply his food, except what he earned on the way. On being asked how he fared

on the journey, he replied that he missed the daily prayers and Bible study most.

Saving the Girls

It is the girls of India, however, that touch our hearts the deepest. There is so little real joy or pleasure in their lives. The birth of a daughter is, in fact, a signal for mourning in the Hindu home, if, indeed, she be allowed to remain there.

England has given several commands in India, one of which is, "Thou shalt not kill thy daughters"; but, strange to say, the female population is still smaller than the male.

One evening a Mohammedan widow, apparently dying, came, with her aged father-in-law, to the Lily Lytle Broadwell Hospital at Fatehpur. Her first request, seconded, or more probably instigated, by her father-in-law, was that we should kill her baby girl. We told her we could not do that, but we would care for them both. An operation saved the woman, and her little girl arrived the following night. We could not leave it alone with her for two weeks lest she harm it. Through our nurse, Miss Simpson's care of her child, she learned something of our Savior's love and was willing to trust Him for the extra supplies needed. She learned also to care for her lovely babe, which we named *Naintara*, "Star of Love," and the mother brought her back to see us once a month.

Let us not judge this poor woman too harshly, but pray the Lord of the Harvest to send forth laborers to win such souls to Him. Her husband having died six months before, she had her aged father-in-law and four hungry children to feed, as well as



A NAGA MOTHER AND CHILD IN ASSAM

This is a sample of the home life in many an Indian village. The woman is seeding cotton.

The house is of bamboo, and the small opening in the doorway is for the accommodation of pigs that occupy the front room

provide a dowry for each daughter, and she could earn only four cents a day.

One night I was called to a woman in distress living in a village ten miles distant. After making the patient as comfortable as possible in a little mud room, ten by six feet, with no other furniture than a mud floor and a low cot covered with musty rags, I asked where the baby was. Some one pointed to a heap of ashes in the adjoining court. A filthy basket under a stone partially covered this. My first impulse was to remove the stone and raise the basket. There lay, just as it had come to the cruel, cold world, one of the little ones whose angels do always behold the face of our Father in heaven.

Sadly, and with feelings that can not be described, I replaced the basket over that little victim of false religion and poverty. Will its silent cry enter our ears unheeded? Will

not He who said, "Suffer little children to come unto Me and forbid them not," require them at our hands? How can they come, unless arms of sympathy are thrown around them, and hearts on fire with His divine love draw them to Him?

While reading with my aged pandit on the veranda one morning, a well-dressed Brahman appeared with a servant carrying a tiny mite of naked humanity. He said that his wife had died and he did not want a daughter. Taking the little one in my arms, I told him of the Savior, who loved little children. My pandit, also a Brahman, looked on in silence. Nine months later, a beautiful, black-eyed, laughing babe in a pretty pink frock crept to the old man's side. He looked amazed for a moment, then, asking if this was the same babe he had seen that morning, took the little one in his arms and kissed



TWO LITTLE INDIAN GIRLS

Two forces—God and the devil—contend for possession of these girls and their sisters in India. The missionaries are working to save and teach them Christ's way of life



WHERE LITTLE GIRLS ARE MADE A SACRIFICE TO MEN IN INDIA
A crowd of devotees and pilgrims outside a Hindu temple.

her. Shushila is now a charming little school-girl, who loves her Savior and will win many to Him.

One day a rough-looking young fellow brought a lovely child of three to the bungalow, asking us to buy her. He said he must have money, and wanted to be rid of his sister. Seeing the temples open, and other awful forms of slavery worse than death, my heart ached for this little tot, with her beautiful, innocent face, in its frame of brown curls. Asking the man to come with me to the court-house, I explained the case to the English officer in charge. "Will the child go with you?" he asked. Holding out my arms, immediately the child clasped hers around my neck. It was a severe test for a strange babe, but I knew the Master would answer prayer. He told me to take the child and he would look

after the man, whom we saw a little later, apparently well pleased.

This little girl, whom we call Parbullia, "Light of the Morning," is now one of the fairest flowers in the Master's garden at the Mary A. Merriam Orphanage in Cawnpore.

One day our servants told me that little Sweren was to be sold in the bazar by her cruel stepmother in revenge for an injustice done to her by the child's father. We sent messengers to locate her, and, having asked permission from the court, we went to rescue the child. We found the woman gossiping with some neighbors, while the half-starved child sat wistfully on the ground. I spoke to her a few minutes before the woman observed me, and then carried her in my arms toward the carriage, telling the woman we had heard of her cruel



WHERE LITTLE GIRLS ARE SAVED FOR TIME AND ETERNITY IN INDIA
Teaching the girls at Mukti, the Christian school of Pandita Ramabai

purpose and had come to protect the child. Seeing the hope of revenge gone, her anger became furious and she would have torn the child to pieces if she had not been held beyond her reach. In her frenzy she tore off both carriage doors, which had only hinges of leather, and the horse, taking fright, sprang forward, breaking both traces. In the meantime, a dense crowd from the adjoining bazar had gathered, but a young Brahman, on being told the situation, kindly held them in check. The driver cut the cloth of his pugri for traces, and we drove away with our torn clothing and the frightened child, never to see the angry woman again.

Think of the little babes so safe and happy in your own homes, and learn to pity those helpless victims of religious customs, so cruel that the

lowest depth of darkness could devise nothing worse.

A little girl, with a face so sad that it was repellent, was one day brought to the orphanage, and I wondered if any beauty could be made to grow in such a soul. The only word she used to everybody and everything was "go." No one seemed to be able to win her. Then she was taken ill with pneumonia, and Dr. Mary Mackenzie brought her into her own room. Then a sweet pea blossom put into her hand worked the miracle. Light came into the dark eyes, and it was almost painful to see the lips that never before learned to smile twist in their effort to show pleasure. Each day the lesson was better learned, and now we have our little Sona (Gold), whose merry laugh and constant sunshine delight the hearts of Christian and

Hindu alike. Here is her photo at the hospital with a pet kitten, where her life sang one sweet song to her Savior's praise.

A call came from the city for us to go and see a sick child who had bubonic plague. Fearing the treatment she might receive from her frightened parents, I returned in the evening to find the door closed. When it was opened a flood of smoke from a fire in the center of the room blinded me. As it cleared a little, I entered to find, in one corner of the room, a heavy quilt, that may have descended from past generations. On raising it, there lay my little patient, smothered. Artificial respiration for half an hour and stimulants failed to rouse her. Sadly I laid her down, another victim of those who have not yet heard of the love of the Father.

Cholera laid its terrible hand on the border of our city. Sunday evening all was quiet, but on Monday morning its victims lay unburied by the roadside. The burden of preventing its spread to the main part of the city rested on us. The Master, who always hears and answers prayer, saved the city and 80 per cent. of those who came to us for help.

A sad case that came to us was that of a child who was left under a scorching tropical sun all day to appease the anger of the gods, while his parents offered sacrifices to idols of clay and stone. Needless to say, they returned in the evening with a blinded, dying child.

One morning, on my arrival at the hospital, I found another dear child, who had attended our Sabbath-

school, passing into the great beyond. The mother, who knew not God and saw no hope of reunion in the dark line of transmigration of the soul with countless demons on every hand to assail, beat her breast and tore out her hair, dashing her dying child now to her bosom and again on the rude cot. Oh, if Christians, whose eternal welfare is sure, could only see the awful darkness and despair of death in these dark, hopeless religions of the East, it would surely arouse that divine pity in their souls that brought the Son of God from His throne in Glory to be a sacrifice for our sins.

One day a little girl, Surgi, was passing the Lily Lytle Broadwell Hospital with her father and grandmother, a wonderful old lady, who had been through the Mutiny. The little girl, seeing how different everything looked from her own little mud hut where she had never known anything but want and privation, said she wished she could be our servant. God answered the little one's prayer, tho not in the way she asked. We were to be the ones who served. The girl's father died, so that the maintenance of Surgi, her mother, and little brother depended on the poor old grandmother. She could only earn one dollar a month and her board, and gave every cent of that for their food, while she clothed herself with only a tattered cloth. Then the little girl was taken ill with typhoid fever, and daily grew worse. At last, when the abdomen became perforated, they remembered the hospital, and brought her to us in despair. We told them that we could not save her, as she was too weak for operation, but if they wished we

would care for her. (We never turn any away.)

Dr. Spencer was on hospital duty at the time, and with tender love she cared for the poor suffering child, as she cares for each of her patients, tenderly as she would her own family. At the same time the doctor uses every opportunity to give them the good news of eternal salvation.

Surgi's agony at the thought of death was painful to see. It meant blackness and unknown terrors to her, without one ray to lighten the gloom.

It is our custom to have all our patients in the drawing-room at least once a week, and we carry in those confined to bed. When Surgi was brought to the door, she gasped, "Oh, let me see it all!" The nurses were there in their simple white dresses, playing on a piano loaned by a friend (it has since been taken away). The nurses were singing, with happiness and contentment written all over their faces. In the grate a bright fire glowed, and the room was pretty with ferns and flowers.

After gazing in silence, with wide, wondering eyes, at every detail, she said, "Will heaven be like this?" We told her that nothing she had ever seen could compare with the home Jesus would give to her, if she trusted His love and sacrifice for her sins. The old grandmother herself hastened to bring water, and begged that she might be baptized. After that the child rested in sweetest contentment and happiness, without one groan or complaint. It was wonderful to hear that old Hindu grandmother teach her how to pray, with a faith and simplicity that would put

to shame many older Christians. Two days later Surgi left us, like a babe falling asleep. Her grandmother refused to attend the Hindu ceremony,



GIRLS IN INDIA COMING FROM CHURCH

Boarding-school girls of the United Presbyterian Mission, Sialkot, returning from church prayer-meeting—a mile from the school

and said, "Oh, I wish she might have a Christian burial!" Her husband, however, claimed the body, and it was buried according to their usual rites—oiled, scorched, beaten, and thrown into the Ganges. It would feed the crocodiles and jackals, but Surgi did not care. Her spirit was safe in heaven, and when the Lord, her Savior, comes she will have a new body like unto His glorious body.

Two weeks later the dear old grandmother came at daylight, before her day's work began, and with her forehead touching the floor, thanked

God that her little granddaughter was safe in heaven.

Are They Worth the Price?

Are these children of India worth our love, our prayers, and gifts? One early morn two carriages arrived at the mission bungalow. One



CHRISTIAN GIRL PUPILS IN INDIA

was completely closed with wooden doors, and from the other four men alighted. One of them informed me that he had brought a very wicked woman, who had been his brother's wife, but who was now dead to him, as she had broken the caste rules by going through her husband's apartments at the front of the house. He asked me if we would take her, otherwise the street, with its lowest degradation, would be her only refuge. I asked him to bring her in. He replied, "She is dead to me, and I can never look on her face again." On opening the carriage, I found a pretty but frightened child of not

over fifteen years of age. After she entered the drawing-room, her husband, a lawyer of over sixty, refused even to step on the veranda, lest he be defiled. I had to draw a curtain around her before her brother-in-law would come into the room to tell me, before her, what she had done.

That day Unmedi asked to stay in the office, where I was busy. She watched the Christian girls come and go, and quietly removed all her numerous ear, nose, and toe rings and bracelets, and in the evening asked to be drest like them. We sent her to school in Calcutta for two years, where she accepted Christ in name as well as in heart. During that time she learned to read and write Bengali, and to sew, make lace, and do many kinds of fancy work. When our medical work opened at Fatchpur five years ago she came as nurse, and in four years Unmedi learned to read and write Hindi, Urdu, Hindustani, and English, as well as the elementary rules of grammar and arithmetic, and passed second highest in the United Provinces her final written and oral examinations in nursing, elementary anatomy, physiology, and hygiene, under the examiners of the United Board for Mission Nurses.

When you know how quickly these dear children develop under Christian teaching in the mission schools, orphanages, rescue homes, and hospitals, is not your zeal inspired to reach out and save those perishing millions of India? What is the price of a soul? What shall we give in exchange for it? Whether it belong to one of these little ones or to us, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me," said Christ.

The Call of the Crisis in India*

BY A. C. HARTE, BOMBAY, INDIA
Secretary of the Young Men's Christian Association



YEAR ago we had in India our first convention of Indian Christian students from all India. At this convention there took place the first general awakening among the Christian students of the empire with reference to the crises in India and their opportunities and responsibilities. It is our earnest hope that this first great awakening among Indian Christian students throughout the empire may be utilized to its utmost for the winning of India for Jesus Christ. . . .

Great awakenings have taken place among the Anglo-Saxon peoples in recent centuries, but more are taking place in India in one generation. Therefore Indian Christian students and their fellow Christian students throughout the world are now facing a great problem and a superb task. So far as the Church of Christ is concerned some of these awakenings and the immediate crises are the following:

1. We may pass over the problem of the Mohammedans for the present, simply noting that the leaders of the reformed Mohammedan party in India are leaders of great power. They have the only modern Mohammedan university in the world, and they are accessible to the Christian students of the world.

2. The thirteen and one-half mil-

lion Brahmins of India are in intellectual culture our equals, in graciousness of manners are our superiors, and in spiritual desire and capacity for sacrifice are first among the peoples of the world. These Brahmins are facing a crisis. Our Western civilization is beginning to permeate India and is compelling the Brahmins to seek it, as their place of leadership is being disputed with them by the men of other classes and religions who have acquired Western civilization. Having tasted it they are seeking it for its own sake. They are also being compelled by the mission practise in India to take into account Christian ethics with reference to the deprest classes. The demands of modern life, because of this civilization, are compelling them to lay aside much ceremonial religiousness and many of the burdens of caste.

Now, if the Christian students of the world, who alone have access to these Brahmins, are sufficient to our opportunity, and in love and sympathy rally to our task and help the Indian students, we will be able not only to free the Brahmins from the burden of religious ceremony and caste which is even heavier than the burden of the Pharisees at the time of Christ, but we will also be permitted to lift from India the hand of caste that has been crushing India to earth. We may thus aid India to

* From a report of an address at the Kansas City Convention.

rise again by the power of God to its place among the brotherhood of nations, and also free thirteen and one-half million of spiritual leaders with greater spiritual insight than can be found anywhere else on earth.

3. The problem of the 65,000,000 outcastes—the most deprest, the most hopeless people on earth to-day—calls us as never before. The Christian awakening has touched them and the people who have been without hope are beginning to hope, and in their hope they are coming in villages, in towns, and in masses to the Christian leaders and are asking to be taken in. It is true that they do not know what they want, but they do know that they want; and this must fill our hearts with gratitude and with the desire to help. Wherever the missions can provide leaders and teachers, the custom is to take these inquirers in, and the results have proved that this is wise, for it has been found that under proper guidance and teaching they advance steadily. When there are no teachers and no leaders for them, the missionary is compelled to say to them, "Wait," which is sometimes equivalent to saying, "Go back and stifle your first desires and let hope again give place to hopelessness." Occasionally at such times they who can find no help from the Christian forces can find it with the Mohammedans.

4. There are also the 1,300,000 who are literate in English. These include many Brahmins, and some from all of the other classes. They are increasing at the rate of 100,000 annually. This great class of edu-

cated people has largely been made possible through the Christian philanthropy of the West. Unfortunately, great as has been this Christian philanthropy, it has not been great enough to go the necessary length. In every Christian high school and college opportunities are failing to be realized because Government supervised curriculums and the desire for education on the part of Indians so tax the strength of the teachers that they are unable to give proper time to spiritual instruction and fellowship. If the Christian students of the world would arise to-day and enable the churches and missions to increase the teaching staff of the Christian schools and colleges in India 50 per cent., a large proportion of the above annual increase would unquestionably become Christian leaders. If this is not done now, ten years hence Christianity in India may be confronted with a mass of intelligent and Gospel hardened non-Christian leaders.

5. Then there are the 5,000,000 religious fakirs, sadhus and mendicants, the greatest stream ever poured forth in any country in behalf of a religious ideal. Unfortunately the ideal tends to the impoverishing of India. While in some cases it makes beautiful the individual seeker, as a whole it impoverishes the land. If this living stream could be turned toward Jesus Christ and sent out in His name, it might become the greatest stream for the enriching and uplifting of the world in the history of our race.

6. Then our attention must be given to the 4,000,000 Christians in India, the greatest Christian host in any non-Christian country to-day.

Not taking into account the ordinary increase of population, but only the increase by baptism, during the past ten years, this host has been more by a thousand per month than the Christian missionaries in the empire, and has given to the Church every fortnight the Pentecostal number of accessions, 3,000. Among these Indian Christians are some of the choicest Christian leaders in the world. But there are many who have come from the deprest classes and whose needs for Christian friendship, sympathy and help are great. If the Christian propaganda is to be successful in India and Asia, then the Christian Church must make good with the 4,000,000 Christians in India. For these 4,000,000 Christians are the most critically observed Christians on earth. They are responsive to teaching, are seeking light, and avail themselves of all opportunities for acquiring Christian character and Christian outlook. If the whole mission force in India to-day could be set free to work for them, they would speedily acquire a place where, in hygiene, moral interpretation and intelligence they would be the peers of any in the land, and in spiritual aspiration and the sense of obligation to their brothers, the superiors. Alas! this can not now be done, but it is in the power of the Christian students in the world to double the missionary force in India and thus to make the next best thing possible. Then, perhaps, in a decade the Church could realize its opportunity in India, and India in our generation would be known as a Christian country.

Turn, now, from these critical and immediate problems to face for a

moment the great problem of India—its spiritual thirst, as a whole. Add to your vocabulary two words that are typical of India's spiritual thirst. The other day a missionary traveling among the villages of his district observed a woman, now standing up, now lying down and measuring her length on the dusty road, standing up and walking to the mark and doing the same again and again. He spoke to her kindly and after a considerable effort learned from her whither she was going and what she wanted. Dust-covered, blistered and worn by the sun she had only strength to whisper to him and say, "*Uska, Dorsan—Uska, Dorsan,*" which being interpreted is, "To see Him—to see His face." She had already come 400 miles and had yet a long journey to Kangra. If she should finally reach Kangra, would she find Him? No, she would find only a cave in the hillside and a blue flame. This woman is typical of the fifth of the population of the world who are dwelling in India to-day, and who not in this way only, but in thousands of other ways, physically, intellectually and spiritually, are seeking to *see Him!* Can we who have seen Him, as it were, face to face, and know that He has healing and benediction for the multitudes, hear this call in vain.

When the Macedonian call came to Paul he was constrained to go and help. May the great God and Father of us all—help us as we hear the whispers of a hundred million in India who are weary, and the shoutings of the hundred million who are strong, "*Uska, Dorsan—Uska, Dorsan*"; help us to make haste.

The Challenge of Latin-American Students*

BY CHARLES D. HURREY, NEW YORK
Executive Secretary, Student Department of International Y. M. C. A.



IN these days of the rising tide of Pan-Americanism, it is exceedingly timely that we recognize the unique importance of the Government students and others in the institutions of higher learning in Latin America. There are about 100,000 students in the high schools, colleges and universities who are to control the life of the Latin American nations as no other body of people can control it.

It is singularly true in the Latin American nations that the students rule. They will control the press, and will dictate the diplomacy; they will enter in large measure into the commercial and professional life, and in their hands lies the future in educational affairs. They are, therefore, a most important class of people, coming from the wealthier homes and destined to occupy a position of influence.

These students have great needs. They are bitterly assailed by all of the forces of evil that attack our students, but in South America they are not fortified by vital religion. According to their own testimony, not two per cent. of the students in many of the great university centers of the Latin world to-day have any vital interest in religion. Speak to them regarding the Bible and we will hear them say, "I know nothing

of its contents." They keep it locked up in the museums. Speak to them regarding Jesus Christ, and we hear them remark, "We see his name over in the grocery store on a popular brand of wine called 'The Tears of Christ.' We have seen him as a baby in the arms of his mother, or as a bruised body hanging on the cross, but he has been dead for nearly two thousand years. Do you think that he can influence life to-day?" Talk to them regarding the Church and we will hear them pour forth a storm of protest against it.

One morning in Cuzco, Peru, at the heart of the old Inca Empire, I visited that famous old Jesuit church which is now partly occupied by the National University. On one side of the church, over the chapel entrance, I saw these words in large white letters, "Come unto Mary, all ye that labor and are heavy laden, and she will alleviate you." Inside the door I talked with representatives of one hundred and fifty progressive students, every one of whom attacked the established Church. This is typical of what one may find in other sections of the Latin American world to-day. The student class is an unchurched class. To speak to them regarding their attitude, therefore, toward the Church and these modern movements of service, is oftentimes to call forth ridicule.

But there is a hopeful side—the responsiveness of these students to the practical message of Christianity. Four years ago I attended the First International Student Christian Conference in Latin America, held in Uruguay. Around the old campfire at a “meeting of the Open Heart” a man from Buenos Aires said, “We of Argentina have distrusted you of Uruguay, but now we are coming to love you. We know you better.” I have heard others say, “I came here an atheist; I go back determined to search the Scriptures and know what there is for me in the message of Christianity.”

In the University of Buenos Aires, which has 5,000 students, progressive, alert men, 250 students are banded together in the Students' Christian Association, under the leadership of one of our American men, Harry Ewing. Students are also gathering about Warner, who is living in Pernambuco, Brazil, in the burning heat of the tropics, five degrees from the equator.

The favorable attitude of the Government toward this uprising of the students on behalf of pure Christianity has surprized all of us. To what shall we attribute the fact that the Argentine, the Chilean, the Brazilian, the Uruguayan governments, did everything that they could to help the enterprise, including free transportation and the sending of a special cruiser of the Uruguayan navy, with the foreign minister and other diplomats as fraternal delegates to attend the International Student Conference in Uruguay? We can not attribute it to curiosity, for they have spoken out of their hearts when they say, “This is the beginning of a

great movement for international peace. It is uniting the hearts of the educated leaders of the Latin world.”

There is also the favorable attitude of the educators. I shall never forget one of my last experiences before returning from South America. I stood in the office of the president of the University of Buenos Aires with Mr. Ewing, when the president put to us for over an hour some searching questions as to the motive, the program of the Christian Association in the university. When he arose at last, he said, “I can not call myself a Protestant; I am not a Roman Catholic; but I believe in the teachings of Jesus Christ, and whatever I can do to strengthen the Christian Association in this university shall be done.” At the same time he knew that ninety per cent. of his professors were certainly on the side of atheism, and in many cases were very hostile to the program of the Christian Association.

There is a peculiar timeliness in recognizing the rising tide of Pan-Americanism owing to the more frequent visits of eminent statesmen and writers. The men of South America do not forget the messages of the distinguished Secretary of State, Hon. William J. Bryan, who address large groups of men with his masterly oration on “The Prince of Peace.” They respond when men like Colonel Roosevelt endorse the Christian Student Movement, and when they hear from the lips of Ambassador Bryce those words of praise, that establish confidence in the Christian Student organizations. There are also over fifteen hundred students who have come from Latin

America to study in our Northern institutions.

There is a peculiar challenge in the very difficulties that confront us in the Latin world. I hear gambling say, "Let me dominate the student life for another generation through the lottery and other means, and I will show you a body of men who will not work, but who depend upon luck and chance to make a living." Impurity says, "Let me permeate the life of the students of the Latin world, and I will show you men who recognize neither personal chastity nor the purity of the home." Materialism is saying, "Let me flood this country with the literature which comes from materialistic and socialistic centers that are atheistic in Europe and North America, and I will show you a body of men who say, 'We will make our own god; we recognize the authority of no one in heaven or on the earth.'"

Let the Christian students of North America respond to this challenge and say, "We regret that in years gone by some have gone from North America and from Europe to exploit the Latin lands. There are greater conquests than the winning of forests of rosewood and mahogany of the Amazon Valley. There are greater achievements than reaping the harvests from the rich fields of Argentina. There are more urgent things to do than harnessing the waterfalls of Brazil, or mining the great riches of the Andes. There are tasks requiring the investment of personality, God-dominated personality. Our message must be a spiritual message." Let us think with less prejudice regarding the Latin world and enter sympathetically into co-operation with them, that the Americas may be given over to the control of Jesus Christ and may be dominated by the Spirit of God.

Christianizing Japanese Students

BY DR. KATSUJI KATO, UNIVERSITY OF CHICAGO



MODERN Japan has been created by her modern system of education. The hope of the future is wrapt up in her students. There are thirty thousand men in the colleges and universities of Tokyo alone, and about twenty thousand in other cities. Besides these there are two hundred and sixty thousand high-school boys and about fifty thousand girls in high-schools and colleges. From China, also, have

come students in great numbers, there being four thousand in Tokyo to-day beside six hundred Koreans. These foreign-born students are deeply influenced by the character of the Japanese life around them, not only intellectually, but morally and spiritually. What would it not mean for the future of China and Korea if that impression could be made positively Christian!

When we think of the influence of the educated classes upon the destiny of the empire we are imprest

anew with the significance of Christian work among them. College graduates dominate every department of the Government except the army and navy.

What are the influences playing upon them to-day?

There are Buddhism and the other old faiths. These ethnic religions have been embedded in the hearts of the Japanese for centuries. But to-day at the Imperial University of Tokyo and all other higher institutions these faiths have almost no influence. A careful estimate states that among the students of that university seven hundred are Buddhist, Shintoists and Confucianists; seventy are Christian; nine hundred atheists and infidels, and three thousand indifferent or agnostic. Prof. Shailer Matthews has said that in Japan Christianity has to fight not with Paganism, but with "Nothing." It is atheism and agnosticism that are creating the peril among the educated class.

We might turn with hope to Bushido, the code of Japanese knighthood. It is good so far as it goes, but it can not engender the power to overcome temptation which vital religion supplies. There is nothing apart from Christianity in the influences playing upon the Japanese students to-day which can supply them with the power which they so eagerly want and sadly need.

Then, there are destructive and demoralizing forces at work. The literature of Continental Europe has come in like a turgid flood. The naturalism and worship of power in Nietzsche's philosophy are still exerting a wide influence. But materialism is waning. Student

minds are turning to idealism represented in the writings of Bergson, Euchen, and Sir Oliver Lodge, in which the idea of the supernatural is reinstated. This is an entering wedge for Christian truth.

Even more intense than the intellectual perils are the physical temptations which surround young men in the larger cities. It was reported by the Tokyo Police Department only two months ago that three hundred thousand men frequent the houses of vice in that city in a single month.

With the above facts in mind, is it not plain that there is a dire need for bringing Christianity to bear upon Japanese students? They are staggering on the border line between faith and unbelief, between moral victory and defeat. They are groping in the dark and longing for light.

We are convinced that Christianity only can cure all these ills and meet all needs of Japanese young men. But how is it to be presented? By preaching and social service? Yes. By scholarship? Yes. By literature? Yes. By Christian schools? Yes. But by whatever method it can only be brought home to the heart of Japanese students by men and women who truly exemplify the life and teachings of Christ Himself—men and women who are absolutely sound in their Christian manhood and womanhood. For Japanese are especially keen to detect insincerity. But they admire genuine Christians.

The unusual receptivity of Japanese students to the Gospel to-day is shown by the fact that more than two thousand of them became inquirers during the evangelistic meet-

ings conducted by Dr. Mott and Mr. Eddy last spring, and of this number one hundred and fifty or more have already been received into the Church. Constantly Japanese pastors and laymen of real power are eagerly listened to, and are allowed to speak on religious subjects in Government schools.

But the obstacles in the way of their accepting Christ are tremendous. There is still strong family opposition, and there are in Japan, as everywhere, the fear of man, the down-pull of bad habits, and the agnostic influence of prevalent philosophy. In spite of all these obstacles Christianity has gained a firm foothold in the Government colleges which were formerly entirely irreligious. Up to ten years ago no graduate of an Imperial university had entered Christian work. Today there are four in the Christian ministry and four in the Young Men's Christian Association secretaryship, and still others are preparing.

Does not this call of need from Japan pierce the hearts of Christians in America and England? The leaders of the Japanese Church, who met in conference with Dr. Mott, gave the answer when they voted almost unanimously to urge the missionary societies of Europe and North America to send out a large number of additional missionaries. There is absolutely no question that these are urgently needed, and eagerly wanted.

Again, while Japan needs missionary specialists in education, theology and science, she also needs men and women who are simply well-rounded Christians, imbued with

the spirit of service and sacrifice, and heroic enough to preach the Glad Tidings in the untouched rural districts of the Empire, from which Japan has always drawn her greatest leaders. The late Bishop Honda well said that what Japan wants most of all from Western Christianity is the saturated Christian character, developed by generations of Christian nurture. No man or woman of university training and with rooted convictions and experience in Christian life and work should hesitate to offer himself or herself for service in Japan. Japanese leaders are able and enterprising, and any missionary should expect to work as a colleague and not as a leader. But the missionary who goes in humility, determined to serve in whatever way he can help most will in the end find himself a leader by force of character.

Finally, it would be hard to overestimate the importance of making truly Christian the impression made upon Japanese students in the colleges of this country and Canada. They are bound to have a large influence upon the future of Japan. It is tragic to find so many gifted Japanese in America who are without opportunity to come in touch with the vital side of the Christian religion. Many of them have never been invited to the homes of American Christians. Too often they see the unchristian side of your life. As a result they go back with distorted and unfavorable opinions of American Christianity, and do much to block its progress in Japan. Give these sojourners among you personal friendship, hospitality and patient instruction. It will pay.

A Twice-born "Turk"—Part VII

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press

Set at Liberty



T that time I composed a poem in praise of an official who stood high in favor with the Sultan Abdul-Hamid. I asked this official to intercede for me, that the former decree might be reversed and my liberty be restored. As a result, before a month had passed I was once more free.

My first journey after this was taken ostensibly for recreation, but really in order to escape from the country. I went to Tripoli (Syria), but as there were spies about, I was not able to obtain an interview with the Mitrân, nor could I see any of the religious leaders. From there I traveled to Homs, where I was asked to preach in the mosque. Some trouble occurred, and I soon left the district.

A Perilous Journey to Damascus

Outside the town I found a caravan leaving for Damascus, and, as it seemed providential, I joined them. After two days, when we were about half way, just before sunset, we were obliged to go through a narrow pass between two mountains, and the men prepared as tho to attack an enemy.

On my asking the reason, they told me that on the summit of the hill just ahead of us there were a number of Bedouin Arabs, who were highway robbers. These men were

at that moment collecting stones to shoot at us from their catapults, and before long we heard the "whish" of the springs, and pieces of flints fell around us on every side. Some faces and heads were cut, but, altho stones passed close over my head, praise God, I was not hurt.

Horsemen then rushed forward in the pass, and the slingers came down from the hills. They made the camels kneel down and stole all the silk and cotton goods with which we were laden. When my camel knelt, two Bedouins seized my arms and ordered me to take off my clothes. I politely answered that as they had taken cloth that would be sufficient to make clothes for many years, they might kindly let me keep my clothes to protect me from the cold night, especially as there was no great value in them.

One of the leaders, wearing a silk *kufiya*, heard me speak, and shouted loudly, "By the sword of Mohammed, do not touch this man until I come down to you." They obeyed and stood still. He then said, "There is no man cleverer at the sling than I in all this district, and I have sent many stones at this man with the utmost care, but every time I have missed him. By the sword of Mohammed, I swear to you—and you know the truth of what I say—that if you were to stretch a single hair between two upright sticks fifty feet from me I could hit the hair in any

part of it that you wished. Now, it is clear that this is a blest man, who is under the care of some of the Auliya (saints). therefore let us leave him alone."

They replied that they would not take my clothes, but they wished to search them; but he angrily looked at them and said, "This man is in my presence" (a phrase used by the Bedouins to signify protection), "and I will cut off the hand of any man who touches him."

He then turned to me and asked where I was going, and when I told him "to Damascus," he said, "Sit here." He fetched the ass on which the leader had been riding, put me on it, and gave me a pouch containing food to eat on the way. He then wound a red handkerchief around my turban, and said, "Now, if any one interferes with you in the road, tell him that you are under the protection of So-and-so, whose scarf this is. God keep you in safety."

I went on, praising God for this providential deliverance, traveling by night, and feeling neither fatigue nor need of slumber. When the morning came, I saw a village on a hill, where I obtained some rest. I then went on, asking the way from passers-by, and resting in the villages, until I reached Damascus on the third day.

I entered the city in the morning and went to the square, where I left the donkey in charge of the inn-keeper. I was intending to take a stroll around the town to inspect this very ancient and beautiful city. While I was considering what I should do, a fine carriage passed me and a handsome young man of seventeen stepped from it and informed

me that his father, a Pasha, invited me to his mansion for the sake of old friendship. There I was well received by gentlemen who had known my father, and I related to them the incidents of my journey.

After drinking coffee, the head of the house whispered in my ear a word which bore great risk in those days. It was that he was a member of the "Young Turk" party. He invited me to join the society, explaining its noble objects, and in the end I joined.

Initiation to a Secret Society

Salim: How did you join? I would like to know all about it.

Sheikh: The man and his friend were called upon to testify of my general character and my ability to perform all that the society asked of me, even to the shedding of blood, and then drew up a form of guaranty by which they bound themselves as surety for me. They then took me, blindfolded, by night to an unknown house, and led me into an inner room. From the whispering I gathered there were many people present. They sat me on a chair, and one of them questioned me as to my birth, my birthplace, my family, my education, and my motives for desiring to join this society, which would expose me to great risk, since Abdul-Hamid and his despotic officials were spying on it every instant.

I replied that love of my fatherland and my compatriots who were suffering great oppression made me desire to spend myself in their advancement, which, apparently, could not come except through the principles of liberty, equality, and unity.

which were only to be found with this society.

The questioner said, "Suppose that it requires you to shed your blood, do you care to spend your life for the cause?" I replied that I was ready to do so.

He asked: "Will you take the oath, and agree that if you break your word your blood may be shed by order of the society?" When I agreed, one of them took me into a room and removed the bandage from my eyes. I found myself before a table, on which were the Koran and the Bible, with a revolver. Three men were sitting by the table, disguised.

I saw my friend the Pasha take a paper from the table, upon which was the copy of the oath, and, after putting the bandage on my eyes again, he made me repeat the oath, placing my right hand upon the Koran and the left upon the revolver. He then took me back into the general assembly room. On removing the bandage I saw that those present were eight in number of the chief inhabitants of Damascus. The secretary gave me a card, with my number and the date of my initiation, and a guide-book to the cyphers which they used when required.

Later, they decided to locate me, for the time, at Marqib, near Latakia, in order to pose as a leader of religion, but, in reality, to be a secret political agent, quietly giving instruction to the people, to show them the amount of despotism and tyranny in Syria. They gave me credentials in cypher to comrades in those parts, many of whom were holding important positions under the Government.

I left Damascus, and traveled to

Akka, Tyre, and Sidon, passing many places in the vicinity of Mount Hermon, where I obtained information of the religion of the Metawallis and Behais.

After passing some of the towns of Lebanon I finally arrived at Beirut, where I made myself known to the Young Turk party and told them of my political objects, that they might assist me in my work. Then I went to Tripoli, and after a few days at my own home, took leave of my father to go to Banias.

As the season was advancing, the people wished me to remain with them the three sacred months of Rajab, Shabân, and Ramadân, to deliver special addresses. I was able to show them, to some extent, what a rule of despotism they were living under, but letters came asking me to take my family back to live there, in order to teach them the Arabic language and religious subjects. My father gave his consent, only stipulating that I should not make friends with any Christian.

Spiritual Backsliding

Salim: What was your spiritual condition at that time?

Sheikh: I joined the Young Turk party in Damascus for the only purpose of propagating religious liberty in order to get personal freedom for myself and others like me, who intended to make known our views concerning the truth. But I am sorry to say that by joining that secret party my religious fervor cooled down, and I became so slack that my religion was used merely for political ends. In spite of all, however, the Islamic faith within me had been wrecked once for all, and there

remained nothing but external religious acts and words.

My conviction that Christianity was God's true religion remained as before, but my endeavors to follow it stopt, the fire in my heart having become dim, tho' not entirely extinguished. Often when left alone I would feel the rebuke of the Spirit of God, and for that reason I avoided being alone. Whenever I happened to sit with a Christian I experienced great joy.

Before a year passed I moved my family in order to be near one of the chief Catholic Christians of the place, and we were like brethren.

For two years I stayed in Baniyas and was at first very happy, but during the last half I found much opposition, partly due to the fact that I made the acquaintance of so many Christians. This caused them to make all sorts of charges against me, and I asked permission of the party to return to my birthplace.

Anarchy in Latakia

While in Beirut I formed acquaintance with one of the residents of Latakia, and through him I decided to go there, and he assisted me to open a primary school, altho' the Mutasarrif opposed the opening of it without an *Iraddè* issued by the Sultan Abdul-Hamid.

This Mutasarrif (local governor) was such a religious fanatic that he would gather the parents of the Moslem scholars of the Roman Catholic school and warn them against sending their children to it for fear of their leaving the Islamic religion. He threatened them with penalties if they did not take them away, and sent police to stand out-

side the school door to prevent Moslem scholars from entering.

I said to him, "You are a very devout Moslem, but you must either allow me to serve my Moslem friends through my knowledge, or I myself will get an appointment in the Roman Catholic school, and so serve the children of the Christians. I do not want to deprive my Moslem brethren of my religious knowledge, but unless you agree to my first proposition you will see me coming every evening from the "Frère" school and carrying my book to the Great Mosque in order to deliver a lecture. Should even your Excellency forbid that?"

He stroked his long white beard for a moment and then said, "Be free in your own school and I will bear the responsibility." He began to visit my school and I met with great success, teaching by day and preaching in the mosque and private assemblies by night, teaching them to expect religious liberty.

When the first tidings of the promulgation of the Turkish Constitution came to us they exceeded the limit, for they even transgressed against the rulers, and anarchy ruled in the town. They made my school a place of meeting and decorated it as much as possible. One of the more enlightened ones suggested that every speaker should send me his address in order that I might read it and take from it unsuitable expressions, but none listened to him. They rushed to the platform, and most of them in their addresses accused officials of various crimes and of having accepted bribes, and promised them all sorts of punishments. The next day all those met

together who considered themselves members of the Society of Union and Progress.

They invited the Nusa'riya sect to join them, and going to the Government House, gathered together the officials to make them swear fidelity and uprightness. If any one uttered the least word of resistance or was suspected of bribery they cried out, "Down with him!" The others would reply in the affirmative, so that after two days the palace was emptied of the officials whose downfall had been proclaimed. Some resigned to preserve their honor. There remained in the palace only the Mutasarrif and a few clerks. When some leaders (and all were leaders in those days!) cried for their downfall, I advised them to let the Mutasarrif alone and I would

ask him to resign. He consented, and even gave away all he had to appease the crowd. The palace was shut up with only a few police left in charge. Ignorant and learned were all equal now until the town became, in the words of the Arabic proverb, "A sack of onions—all heads," for they supposed that this was the meaning of liberty, equality and fraternity. They would listen to no adviser. *Before the Constitution the despots were a number of individuals, but afterward all the inhabitants were despots!*

In the end they sent me, under arrest, to the Martial Court, but my life and deeds were crying aloud to the Moslems, "Am I a Hamidite or a Constitutionalist?"

(To be continued.)

The Chinese Student Volunteers*

BY I. H. SI, YALE UNIVERSITY, NEW HAVEN
Formerly of Shantung Christian University, China



T. PAUL saw only in a vision a Macedonian who appealed to him to preach the Gospel to them, while we Chinese students see this appeal in one form or another in concrete example in the occurrences of our daily lives. This is the need for Christianity in China.

The greatest change that has taken place in China is not political. It is the fact that China has come to realize the need of truth. The task before us is to manifest this truth

and to demonstrate the power, the dynamic force behind the truth of Christ that she so urgently needs.

China thinks that she needs truth in the form of more means of communication and of transportation, of opening mines, of reforesting our hills. In short, we think the need is for material advance; but at bottom the need is for spiritual regeneration.

Who is to do this work? At present we are necessarily depending upon foreign help; but ultimately, if Christianity is the conquering power that she claims to be, this

* From an address delivered at the Student Volunteer Convention, Kansas City, January 1, 1914.

work must be done by the Chinese themselves. Our students, studying in America and in China and in other countries, must be the leaders.

We are preparing to meet this need only in a very small measure. The Student Volunteer Movement was started in China in the Shantung Protestant University by a God-fearing and prayerful evangelist, a Chinese pastor by the name of Ding Li Mei, a graduate of that university. He had not only the necessary power and the individuality, the dynamic force, but he had experience to enable him to do this work. In 1900, during the Boxer trouble, he had suffered much for his faith, and in 1908 he came to the Shantung Christian University to hold a revival meeting. There had been before that time students who had given themselves to the Christian ministry, but only a few, and up to that time we had no organization like the Student Volunteer Movement. But in 1908 there was a great revival among the students, and we immediately felt that the evangelization of the Chinese in this generation should be undertaken by the Chinese themselves. There were only 300 students then, but 180 of them pledged their lives to this purpose. This formed the nucleus of the movement which was organized in the following year in Tungchou, near Peking. Pastor Ding Li Mei is now the traveling secretary for all China, and I understand there are over 1,000 volunteers. This is a large number for a movement only in its beginning, but considering the great need in China we should have a hundredfold that number.

We Chinese students who are

studying in this and other countries are in a peculiar sense witnesses to the truth. We are here as searchers for truth, and we may see some truth of which we forget the source, which is Christianity. We Chinese students in America will be untrue to our mission if, when we return to China, we do not teach our people Christianity, and demonstrate to them that it is the power they most need at the present hour.

In view of this need we have in America and in Europe and in Japan an organization of our own, the Chinese Students Christian Association. We are trying the best we can to struggle, to search for this truth, but at the same time we need your guidance and cooperation, materially and spiritually. Pray for us, assure us of your help and friendship. We Chinese are watching you Christians who claim to have a Christian nation. We come from a non-Christian nation, and watch your individual life and your social life and your national life. We want to know how you do things along Christian lines; but unfortunately sometimes we see the other side, and we forget that this great nation is based upon Christian principles. Sometimes this is because we have not the opportunity to see your real Christian life.

Will not Christian ladies and gentlemen, who are interested in the expansion of the Kingdom of God, help foreign students—the Chinese students, the Japanese students, the Hindu students—while they are studying in this country, show them this Christianity in which you believe; and when we return home we can not but tell it to others and reproduce it ourselves.

The Christian and The Jew

BY REV. S. B. ROHOLD, F.R.G.S., TORONTO, CANADA

SOME OBSERVATIONS GROWING OUT OF THE BEILIS TRIAL
AND ITS INFLUENCE



HOW true are the philosopher's words, "Nature's greatness lies in Nature's contrast"—the contrast between Nature at her best and human nature of its worst—death and life struggling for mastery, with life inevitably, doomedly handicapped.

If Nature's greatness lies in Nature's contrast, what about this phenomena of Judaism, and especially of the Jewry as it so extraordinarily presents itself, arresting the beholder's gaze?

What a wonderful twin picture unfolded itself all over the world at the end of nineteen thirteen! In one frame were the fine features of Sir Rufus Isaacs, K.C., P.C., in his robes as Lord Chief Justice of Great Britain, exalted to this high office by the King of all the Britains. In the other frame was the melancholy picture of Beilis, accused of a foul, heinous crime—rendered, if possible, fouler and more heinous by the allegations of its motive.

Think of the treatment accorded to the Jews in Britain and America, and that meted out to the same people in the land of the Czar. What a fantastic, continuously moving panorama occupies the beholder's eye as he keeps watch on the Jewish fate.

Over four hundred years ago the people in Spain, by a determined

effort, not heeding right from wrong—human or otherwise—exiled all the Jews, and thus freed the country from all the Jewish people. Now, after four hundred years, the Russian people have determined to do the same. But, while Russia is so busily engaged defying humanity and committing all kinds of outrages in order to free herself of the Jewish people, Spain of old is wooing Israel—making a desperate effort to win back the Jewish people and to banish that horrible past, and, with castanets and guitars, so to speak, are trying to awaken older and happier memories. Recently, the chief rabbi of Turkey was solemnly saluted by the Spanish fleet; her noblemen came forward offering protection to the Jews in Turkey and providing them with homes; official visits were paid to Morocco with the offer of religious liberty and help to the Moorish Jews; the most learned Oriental Jew in Berlin, Professor Yehuda, was entertained royally in Spain, and he was asked to organize a chair of Hebrew literature in the University of Madrid. All this has been done in order to win back to Spain the Jews who solemnly, under a ban of excommunication, have determined never to return. It may be that there are deeper motives in the Spanish mind—that there are politics in these sentimental ballads; but for the present we prefer to take

a poetic view of these returning affections, and to glory in the vision of Spain and Judea clasping hands over a buried past.

While Russia is frantically engaged in creating general distrust in the Jew, one of the noblest of Russia, in the personality of a Grand Duke, who had a court trial in London, England, begs his advocate, the Right Hon. F. E. Smith, K.C., to make sure that his case should be tried by the Lord Chief Justice, because before this Jewish judge he would be sure of a just verdict!

These are all phantoms of contrast that pass rapidly before the mind, but interesting as these are, we can not linger and simply gaze at the contrasting panorama, effectual as it is; but let us see the clear contrast—what the Jew can be, and what he is.

At present we are concerned with an extraordinary condition, the result of a famous trial. Its lessons are of utmost importance. Its effects on the Jewry, the attitude of the Christian, the sentiment created, the resulting attitude of the Jew toward Christianity, are the main factors which demand our attention.

The Jewish Condition in Russia

The position of the Jewish people in Russia grows increasingly deplorable, and there is little hope for relief. The situation is of the gravest character. It may be doubted whether Jewry has ever confronted a greater crisis since the overthrow of the Jews by the Roman Empire.

Since 1890 Russia has adopted a deliberate plan to exterminate the six millions of these people, and for no other reason except that they are Jews. To carry out this inhuman

purpose they have used several methods: (1) Wholesale assassinations (commonly known as Pogroms), usually incited by priests of the Greek Orthodox Church, aroused to religious fanaticism by the greed and savagery of the ignorant and the depraved among the Russian people.

(2) Wholesale expulsion of Jews from towns where they had resided for many years, forcing them at short notice to liquidate their affairs and return to the already overcrowded Pale Settlement. The hardest possible interpretations were given to those unjust and most cruel laws in order to confiscate the little of the property that was still left to the poor Jew. In less than one month, six thousand Jews were expelled from one city alone—Kieff. During the past twenty-three years no less than thirty thousand Jews were thus massacred, and at least two hundred thousand wounded and left homeless, and thousands of innocent Jews have suffered, and are still suffering, in the awful Russian prisons, and hundreds have actually been lost in Siberia.

To degrade Jewish young men and women to the lowest possible degree, practically all universities were altogether closed to the Jews, and even in ordinary commercial schools their numbers were reduced. But still further to degrade and deprave the Jewish womanhood—the very thought of its villainy makes one's blood boil—if a Jewish young woman student wants to study in the St. Petersburg University, there is only one condition under which she can do so, and that is, that she enroll herself as a prostitute! To enumerate the woes and sorrows, expulsions, imprison-



MEDEL BEILIS
Photo taken after acquittal

ments and boycotts of the Jews in Russia during 1913, would take more than the space of a single article.

The last and most degraded method of all is a Satanic falsehood, which seeks to degrade the whole Jewish people, and make them out to be common murderers. Two and a half years ago a boy in the city of Kieff was found murdered, and some time later a Jew, by the name of Beilis, was arrested as the alleged murderer. The evil character of the situation is seen in the fact that the public prosecutor, with the approval of the Minister of Justice at St. Petersburg, formulated a charge of "ritual murder" against the man, who was said to have murdered a Christian child in the performance of a Jewish religious rite!

Blood Accusation

Blood accusation is a term usually understood to denote the accusation that the Jews—or at least certain Jewish sects—require and use Christian blood for purposes which stand in close relation to the ritual, and that in order to obtain such blood, they commit assault and even murder.

The origin of the blood accusation has not yet been discovered. It dates from the middle of the eleventh century, tho in the polemic of Josephus against the Alexandrian Grammarian Apion, the latter is charged with having accused the Jews of annually fattening some Greek in the temple, killing him, offering his blood as a sacrifice, eating of his internal organs, and swearing an oath of enmity against all Greeks. During all antiquity and far into the medieval times, there is no trace of similar accusations against the Jews. Since the origin of this superstition has not been discovered, we do not attempt to solve the problem. The first case in which the Jews were actually accused of killing a Christian child for ritual purposes was that of St. William of Norwich in 1144. Since that date 122 blood or ritual murder trials have taken place. These cases do



BARON RUFUS DANIEL ISAACS, K.C., P.C.
Lord Chief Justice of England (a Hebrew)

not all agree with facts, but they all have a similarity in suggestion; first, that the murders involved the accusation of blood; and second, that the crimes were related to the Passover festivities.

There is nothing that so affects the Jewish heart with horror as that awful nightmare of "blood accusation." There never was a ritual murder trial without thousands of Jews having been massacred. Strange to say, there is scarcely one of these accusations which has ended with a practical conviction, and in spite of the declaration of kings, emperors, sultans and popes, it was always an excuse for the general mob to give themselves to massacre and robbery.

The Beilis Trial and the Verdict

After two years of indescribable sufferings in fearful Russian prisons, where Beilis was subjected to all kinds of degradations and insults, and all manner of political maneuvers, twelve Russian peasants were chosen to listen to the arguments of an array of distinguished councils, learned theologians, medical professors, and the examination of a host of expert, as well as manufactured, witnesses. For a month these simple peasants had to listen to all the vital points urged by these sages, weigh them carefully, and then give their finding—a thing which no reasonable man could expect these simple peasants to accomplish successfully.

From a criminological standpoint the trial was utterly uninteresting. The persons who committed the crime are known in Kieff, and the police officials and examining magistrate only had the task of conducting

the proceedings in such a manner as to shield the real culprits. They succeeded in doing so. It must be said to the honor of Russian officialdom, that it was, nevertheless, not easy to accomplish this. Several police officials had to be put out of the way, because they had been so incautious and reckless as to wish to bring out the truth, and the examining magistrate had to be changed for the same reason.

At last, when Russia had made herself the laughing-stock of the whole world, the peasant jury were called upon to decide on the following two questions:

1. Was Yuschinsky wounded in the head, back, temple and neck with some pricking instrument in order to draw out blood, and then murdered with the same instrument, receiving altogether 47 wounds?
2. If the above fact be demonstrated, was Beilis, associated with some unknown persons, moved by religious superstition in the commission of this murder?

The jury answered the questions as follows:

Question No. 1.....Yes
Question No. 2.....No

Beilis was thus acquitted. His acquittal, however, must be ascribable only to the fact that the Kieff jury were honorable men. One may say that they should have negatived both questions submitted to them, but it can not be demanded that every jurymen, besides being an honorable man, should also be a hero. [Moreover, they may have been convinced that the man was so wounded.]

It must be regarded as praiseworthy in the highest degree that the jurymen found Beilis not guilty, even if in consequence of the extraordinary pressure brought to bear upon

them, they theoretically and technically admitted the possibility of the murder having been committed out of religious fanaticism. They were, of course, impelled to admit this possibility without a scrap of evidence, to show that the crime had been committed from a religious motive.

The Kieff trial was not a criminal trial in any sense of the word. It was a political prosecution staged by the powerful All-Russian League of Nobles, which is an organized influential party of reaction, and is supported by the various leaders of the Russian bureaucracy for their own ends.

Some of the leading Jewish papers in Britain and America have stated that it was neither Beilis nor the Jews who were really on trial, but that it is Christianity that is on trial, in the name of which innocent people are hounded, murdered and robbed. From the very beginning the trial lifted from the obscure individual to that of the Jewish race. What Christian Russia insists is, that it is a Jewish religious demand to murder a Christian boy for the purpose of mixing the victim's blood to make unleavened bread for the Passover. The press of England, America and Germany teem with comment on this trial, and all are in harmony in denouncing it as a foul, false, heinous accusation.

Mendel Beilis is an ordinary Jewish laborer, but the more one hears of him the more one is attracted by the inherent nobility of his character, as shown by his patient endurance. During his trial he faced his accusers with simple-minded courage, and the few words he uttered in the

form of defense, when the jury retired, were of classic simplicity and force. He thoroughly proved his consistent attitude by refusing a comparatively large sum (\$20,000) to make his appearance on the vaudeville stage of America. He has no desire to trade on his own sufferings, and he shows a fine dignity in refusing the offer, altho he is a poor man.

Christianity and the Jew

It is easy for a Jew born in a land of liberty, and who has had the privilege of an enlightened and liberal education, to be able to distinguish between true Christianity and that of base Russia. It would be out of harmony with things in general if they did not appreciate what Christianity has really wrought in the world of civilization. But it is not so with those who have been brought up in a dark country like Russia, where the common rights of humanity are not granted to them, where they have suffered, and still suffer, every form of ignominy and oppression at the hands of those who profess to be the followers of the lowly Nazarene. Jews in such lands are led to believe that the sorrows they endure are visited upon them in His name, and the result is that they are constrained to believe that Jesus is responsible for their misfortunes. The persecutions, spoliations and degradations to which they are unjustly and without cause subjected, and the murders and assassinations which have robbed them of their loved ones, have been identified with His name. And so, one can easily see how the name of Christ and Christianity is held in derision throughout that empire.

Israel Zangwill, when asked to join the throng of protests, wrote:

I have steadily refused to protest against the Beilis case. What have I to protest about? It is for the Russians to protest against their country being made a laughing-stock; it is for the Christians to protest against their religion being made a mockery. I should gladly attend a Russian or a Christian meeting to help the poor souls to right themselves in the eyes of the world. But a Jewish meeting—No!

Mr. Zangwill was absolutely right. It is a solemn time for the "Christian" to reflect and to protest against false Christianity. And the "Christian" did handsomely! There never was a time in history when all kinds and shades of Christianity joined so whole-heartedly and with such determined enthusiasm to voice public protests all over Germany, Austria, France, Italy, Britain and America. Many enlightened Christians even in dark Russia protested at the peril of their lives. One's soul could not but be filled with ecstasy, when he watched how these meetings were organized—a dignitary of one church presiding, and dignitaries of other churches delivering impassioned addresses of protests—not to mention the leading scientists, statesmen and men of affairs. The united harmonious spirit that prevailed at these gatherings—bringing all shades of Christians together—showed a wonderful possibility, and even gave a vision of what could be wrought for a future and better understanding.

Christian Attitude and Jewish Appreciation

Seldom in Jewish history have so many ministers of religion, and

statesmen in high office, given their opinion so freely and directly in favor of the Jewish people. It has revealed the attitude of enlightened Christianity toward the Jew in no unmistakable light!

1. The protests of individual Christian bodies, individual Christian dignitaries and enlightened laymen, and then the united protests, proved that true Christians were ready to drop all their differences, vital as they are, and to show their earnest determination against what they believed to be unjust and unholy—and above all, unchristian, thus showing their sympathy with the poor, suffering 6,000,000 Jews in that unhappy country, as well as with the Jewish people in the world.

2. The attitude of some of the enlightened Christians in Russia itself should excite our keenest admiration; the students stood foremost, but they were found among all classes, even street-car conductors joined with the Kuban Cossacks regiment, sending a week's salary to help the Beilis cause.

Even the Russian Orthodox Church deserted the Czar at the courtroom, and refused to affirm the ritual murder. At the verdict an old Russian priest embraced Beilis, and said: "My wife and I have prayed for you throughout the trial." Even the Pope, in two remarkable letters to Lord Rothschild, was ready to give aid in affirming old Papal Bulls against ritual murder. Two Russian bishops protested openly. The head of the Catholic Church in Russia disowned the priest Paranaitis, who gave base evidence.

The pro-Beilis expressions in Russia outweighed all the anti-Semitic outbursts. Remarkable demonstra-

tions took place at and around the residence of Beilis. The whole Lukianovka district rejoiced at the release of the prisoner. Christian neighbors actually regarded Beilis as a saint. Many embraced him and wept for joy. One of the jury was on his knees an hour, begging a friend not to sentence a man whose guilt had not been proved.

Duma deputies, doctors, lawyers, have been prosecuted and have suffered imprisonment for signing a protest against the accusation; no less than six Russian papers have been confiscated, and the editors have suffered imprisonment; and a number of trials are still pending.

All this shows the attitude of the enlightened Christian, and that even in unhappy Russia there are noble souls ready and willing to suffer for a righteous cause.

All these protests, public meetings, addresses delivered, and the opinions expressed in the letters of some hundreds of bishops, ministers and leaders of thought in the world, as well as the kindly attitude of some Christians, were carefully and faithfully published in the Jewish papers all over the world. Leading papers, such as the *Jewish Chronicle* and the *Jewish World*, have not satisfied themselves with special supplements, giving full details of the attitude of enlightened Christianity, but they have also printed it in a little book form. These went all over the Jewry, and the Jew saw something in Christianity which he never saw before—a matter of utmost importance and gratification.

We wish we had the space to produce some of the leading appreciative articles that appeared. Even ortho-

dox papers printed in Jerusalem could not help realizing the difference between the false and true Christianity.

The Outlook

The latest census returns give the number of Russian-Jews as 6,060,000—an actual increase during the past fifteen years of 845,000. This has revealed a most disappointing and disquieting situation. For it means that the constant and heavy immigration has been more than neutralized by the natural increase of the population; and in spite of the trains and ships that carry the Russian Jews by scores of thousands to other lands, there is a bigger Jewish population than ever, cooped up in the Pale of Settlement. Such a fact may well engender a feeling of despair in the hearts of the Jews who rely entirely on philanthropic methods to cope with the Jewish problem.

After all these endless wanderings, these numberless institutions, these interminable committee meetings, this unceasing expenditure, the Russian Jewish problem has not advanced an inch from where it stood when the great exodus began a generation ago.

While new ghettos have been planted on both sides of the Atlantic, the Pale still exists in all its grim misery, with a population driven closer to its walls. Six millions still tremble at the word "Pogrom." That is the net result of thirty years' striving! What a pitiable tragedy!

Some may have wondered, in their innocence, why it is that the Russian Jews, who are more than six millions, can not accomplish more than they actually do, on their own behalf. The reason is that they are disabled by the customary Jewish

malady of internal strife. It is discreditable, but characteristic.

In the struggle between the reactionary and the progressive powers in Russia, the Beilis trial is only an interlude. The attack attempted by the reaction has failed this time, but it had the effect of rousing not only the progressive, but also the enlightened and respectable elements in Russia. The civilized world on both sides of the Atlantic, without regard to denomination or faith, has been a breathless spectator of the combat. Russian reaction is most certainly not defeated. One fears, indeed, that it will not for long refrain from fresh assaults, either against the Jews in Russia, or the Russian intelligent classes. That is the mournful prospect, but things are assuredly not the same in Russia. Fearful as have been the sufferings of Beilis, terrible as have been the horror and abuse to which the Jewish people have been subjected, we believe that the recoil upon the head of the Russian Government will yet be the heaviest of all.

We ought to give unhappy Russia our true and whole-hearted sympathy in her great struggle for liberty. The people, church or community that will stand by her in this her sore trial and time of need, will be those who will also lead her in her emancipation from ignorance, superstition and bigotry, into enlightened Protestant Christianity.

Influence on Missions

Whatever the result of this trial may be, it has created a point of contact. From its very beginning the Jewish missionaries all over the world grasped their opportunity in no unmistakable way. They raised their

voices against such an accusation, and the Jewish people realized their justice. Mission halls and reading-rooms became the rendezvous for those who wanted to know more, and to be enlightened about the case, as well as to learn news of its progress. The missionary became the only correct reporter of proceedings at Kieff. More than this, the missionary took the opportunity of bringing the awful situation before the churches. For instance, in Toronto, Canada, when the synod of the Presbyterian Church met, I prepared a protest and brought it before the synod, and it was carried unanimously. My remarks, as well as those of others, were reported in the local press, and the Jews were not slow in showing their gratitude. Even an orthodox rabbi, who is usually antagonistic to the work of our mission, thanked us.

Thus we have no hesitation in saying that the result has been most satisfactory on behalf of Protestant Christianity. At first we felt the difficulty would be great to get the Jews to realize the difference between Christianity and Christianity, but the two years of struggle evidently was a most powerful factor in enlightening the Jews in this respect. Of course, there is a great deal of spade work to be done, but we believe that a point of contact is established, without doubt.

The Beilis case has brought about another temporary movement of solidarity among the Jews. It has also opened the way to a better treatment of Jews by the world at large, and is leading to a better understanding of the Christian by the Jew, and an appreciation of each other, which is, to our mind, priceless.

DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

DRAWING ON UNSEEN RESOURCES



ONE of the most notable utterances at the recent Student Volunteer Convention at Kansas City was that of Doctor John R. Mott: "We must draw more on our unseen resources."

The convention was itself an object lesson on the power of prayer. Blest of God as these quadrennial student gatherings have ever been, this one, the seventh since the formation of the Student Volunteer Movement, was the greatest of them all. The attendance was large and the interest was intense. At times such a hush fell upon the assembly that, to use the words of a Kansas City reporter, the rays of light coming in through the windows seemed an intrusion.

Wherein did the power of the convention lie? Not in a popular, emotional program. "Never was a program more puritanically simple," says *The Missionary Herald*. "John R. Mott can never be charged with creating or permitting any effects that stir the emotions. Not even an occasional burst of applause was permitted. It was the array of actual conditions on the fields that comprised the appeal to student life. There was no persuading; no urging to place their lives in the missionary enterprise." Yet there were many new recruits for foreign missions, and thousands of young men and women went back to their colleges with lives transformed and hearts on fire for God.

Nor was the attendance the result of advertising the program or the speakers. "One of the remarkable features of this, compared with former Volunteer Conventions," says *The North American Student*, "was

the fact that little or no effort was made to advertise the names of even the most prominent speakers who were expected to be present." Nor were there announcements of the program while the convention was in session. Every delegate had to be in his place at every session or run the risk of missing the greatest speech of the convention. Yet the hall was filled three times a day, and in the evening the number turned away at the doors increased from 1,000 on Thursday night to 3,000 at the closing session on Sunday evening.

Whence, then, did the power come? From God, through prayer. The indispensable place of prayer in all the work of the convention was emphasized at every point, and for weeks beforehand appeals were sent out for the purpose of enlisting intercessors. "Far more money was spent in asking for cooperation in prayer than in any advertising of speakers or programs," says a leader of the Movement.

Both before and after almost every session at Kansas City, little groups gathered for prayer in various parts of the convention hall, and each day cards were distributed urging the observance of the Morning Watch, so that the convention was constantly praying for itself. And by special agreement there were many praying for it in all parts of the world. In his masterly address on "The Power of Prayer," which so deeply moved the hearts of his hearers, Doctor Horton said that if he was wielding any power it was not his own. The secret of it lay in the fact that by previous agreement, at that very hour, carefully computed as to time, there was a band of praying men and women on their knees in Lon-

don, pleading with God to bless the message of their pastor across the sea in this far-off city.

Solving Financial Problems Through Prayer

The recent solution, through prayer, of the financial difficulties of two great missionary organizations—the Church Missionary Society and the China Inland Mission—demonstrates, no less than the Student Volunteer Convention, the wisdom of drawing on the boundless resources of God, instead of trusting in the devices of man.

During the past five years the Church Missionary Society has been accumulating a debt which last year amounted to \$370,000. Dismayed by the vast proportions it was assuming, a conference was called at Swanwick, England, to carefully investigate the matter and decide what to do. Not only the officers and leaders of the Society were invited, but all who had the interests of its work at heart. At the conference more time was devoted to prayer than to plans and methods. Note the result. Before the end of the year the entire debt had been wiped out and nearly \$100,000 had been added to the permanent income of the Society! Instead of the retrenchment all along the line that had seemed the only way out, great enlargement has now become possible.

At the close of 1912, the China Inland Mission found itself in sore financial straits. The income had been the smallest for sixteen years, and only by shaving salaries and postponing furloughs was heavy debt avoided. But, true to its practise of asking God, not man, for funds, the China Inland Mission betook itself to prayer. Ere long a gift of \$50,000 from a living giver and a legacy of \$250,000 from the estate of Mr. William Borden came to their relief, and enabled them to enter upon the advance movements that had been planned.

In "China's New Day," Doctor

Isaac Taylor Headland tells of seeing an old blind woman sitting on the bare ground in the cornfield on a cold winter day, feeling about her if by chance she might find a few weeds or cornstalks to light a fire under her brick bed and cook her morsel of bread, oblivious of the fact that just beneath her was a great undeveloped coal-mine!

What a picture this is of missionary organizations, great and small, laboriously gathering odds and ends of money, when by drawing on the boundless resources of God they might have enough and to spare.

The Lack of Public Prayer

Mr. Benjamin Starr, a layman of Homer, New York, has been investigating the amount of prayer offered in the average church for the spread of the Gospel. Having recently made the rounds of a number of churches, visiting their Sunday and regular mid-week services to see what they were praying for, he gave the results of his investigations at a conference of the United Missionary Campaign at Schenectady, N. Y.

"I have found," he said, "that in the majority of churches I visited there was almost no time spent in prayer for the salvation of the world. In some of these churches there was no mention whatever of the cause of missions in the prayers. In one the whole matter was disposed of in a single petition: 'God bless the missionaries and their ministries.' The praying was all selfish. 'The Lord bless *our* church; *our* pastor; *our* prayer-meeting; *our* Sunday-school; *our* homes; *our* children; *our* sick; *our* city'—all selfish. Any one who will take time, as I did, to visit the churches and analyze the prayers, will be grieved to find how little public prayer there is for missions."

At Silver Bay, last July, the Rev. George F. Sutherland, secretary of the Department of Missionary Education of the Methodist Church, spoke along the same line. "If the prayer we hear in public is equal to

that offered in private, the total is pitifully small," he said. "And the public prayers we hear are altogether too vague. We ask God to bless the heathen and the missionaries, and stop there. But that is not praying for missions. Real praying for missions is definite and intelligent, and includes the missionaries (special ones by name), native pastors and helpers, Bible-women, evangelists, native churches, hospitals, schools, colleges, and so on *ad libitum*." To this Mr. Sutherland added the following good advice: "Do not pray for all these things at one meeting. You will do well if you cover the whole ground in a year. Whatever you do, don't pray for the heathen in a lump. Take them in sections, that is, by fields or stations."

Praying for the Heathen

"How ought we to pray for the vast multitudes who have never heard of Christ?"

Some months ago this question was sent to *The Sunday School Times* for discussion in the department. "Questions in the Prayer Life," conducted in *The Times* by Mr. Henry W. Frost, of Philadelphia, Home Director of the China Inland Mission. Mr. Frost's consideration of it, somewhat condensed, was as follows:

"The way to pray for the heathen, in the first place, is not to pray for them; for there are some prayers which must precede such a prayer.

"First, we are to begin with ourselves, since the following questions ought to be settled before God: Are we ourselves right with God? And if we are right, are we ready to answer our prayers for the heathen by doing all we can for them, in giving, and, if need be, in going?

"Second, we are to begin with the church at home; for the heathen will never be saved and blest unless the church is quickened and God's chosen ones in it sent forth as his witnesses.

"Third, we are to begin with the missionaries already on the field, for these are God's channels of salvation and blessing to the heathen about them, and they need constant reviving in spirit, soul, and body.

"Lastly, we are to begin with the native church in the midst of the heathen; for extensive and intensive evangelism depends upon the native Christians, and the work of reaching the masses will never be accomplished until prayer is offered and answered for these.

"When the soul has been exercised about such subjects as the above, then—and ideally, then only—is one prepared to be an intercessor in behalf of the heathen.

"In praying for the heathen it is necessary to understand what are God's purposes toward them, for much of the ineffectiveness of our praying arises from the fact that our prayers are not in harmony with the will of God as revealed in the Word of God. To illustrate: I once knew of a man who prayed: "Oh God, convert the Devil, and do it quick!" This was a splendid prayer from one standpoint, for it was daring, it went to the root of the matter, and proposed to God that He should deal effectively with the whole question of sin. But it was wholly opposed to the revelation of God's purposes as related to Satan and sin, so it remained—as it always will remain—unanswered.

"The Scriptural testimony concerning the heathen is briefly this: First, God would have all men to be saved. Second, he has commanded that the Gospel be preached to all men. Third, He has said that many will believe and be saved. Fourth, He has foretold that many will disbelieve and be lost. Lastly, He has made it clear that when the Gospel has been preached as a world-wide witness, when the saved have been gathered out from the lost, and certain national and international events have been fulfilled, Jesus will come again, and inaugurate a new age, in

which He will reign as King, and through which He will reveal new purposes of grace to the children of men.

"This is God's program, as revealed in the Scriptures. Intelligent praying for the heathen will, therefore, be in harmony with these foreknown and foretold plans. And intelligent praying will be effective praying, since it asks God to do what He can do, and nothing besides.

"In view of the above, prayer for the heathen should include pleadings that all men may hear the Gospel; that multitudes—God's chosen ones—may believe; that those who believe may tell out the Gospel that other multitudes may hear and believe; and that all of God's purposes may be fulfilled in the coming of Christ and the establishment of His kingdom.

"As surely as such prayers are offered, so surely will such issues be hastened and the great consummation be reached."

Training in Intelligent Prayer

In his advanced study class on China, at Silver Bay, last July, Mr. B. Carter Millikin, secretary of the Presbyterian Department of Missionary Education, laid great stress on the importance of intelligent praying. "The crisis is on in China," he said at the opening session of the class. "We have been praying for such an awakening for years, but now that it has come we lack the intelligence to pray for it."

In order to train the class in intelligent intercession for China, one of the assignments for work at the first session was to bring in three written prayers suggested by the subject matter of the first chapter of the text-book to be studied, "The Emergency in China," by Doctor Potts.

The next day, when the class closed with a season of prayer for China, Mr. Millikin asked the members either to read the petitions they had written out beforehand or to offer spontaneous prayers based on

the discussions of the class-hour. The result was a season of intercession, remarkable for its intelligenc, definiteness, and fervor.

"Mission study classes should be schools of intercession."—W. E. Doughty.

Methods of Conducting Services of Prayer

A Service of Silent Prayer.—At the Lake Geneva Conferences of the Missionary Education Movement in 1912, Mr. Harry Wade Hicks conducted a prayer service that was deeply impressive. While the audience stood, with bowed heads, he read a number of special objects for prayer, presenting them one at a time, and allowing a brief period after each for silent intercession. The auditorium became intensely still as each one, in the secret of his own heart, lifted up these petitions to God. All were praying at the same time for the same things, and there was nothing to distract the attention.

Silent Prayer Preceding Audible Petitions.—A brief period of silent prayer closed by one or more audible prayers at the beginning of the meeting or at any appropriate place during the program, is a very helpful plan. No form of devotion so quickly solemnizes the heart and prepares it for what is to follow as silent prayer, in which each individual is brought face to face with God.

Meditation before Prayer.—A brief period of meditation on a given topic, followed by a season of prayer, is another good plan. In a recent number of *The Women's Missionary Magazine*, Miss Ida B. Little, secretary for Young Women in the United Presbyterian Church, suggests a program on China in which this item appears:

"Meditation—'What sacrifice am I willing to make for China?' Followed by a season of prayer."

Prayer in the Dark.—Perhaps there is a suggestion for men's missionary meetings in last year's report

of Melvin Trotter's Rescue Mission, in Grand Rapids, Mich., which tells of the wonderful prayer-meetings that are always held in the dark.

Why in the dark? "Because the men prefer it," says *The Record of Christian Work*. "In the dark they are safe from distractions and disturbing elements of any kind. They are wonderful meetings. Sometimes everybody seems praying at once, yet without confusion. The very atmosphere seems charged with spiritual power."

Following the Prayer Leader.—Many a devout Christian who desires to follow the one who is leading in prayer, and make the petitions his own, finds to his sorrow that it is almost impossible to do so. So many thoughts crowd the mind that it is hard to keep it from wandering off to other things. Much of the power of public prayer is lost in this way. Perhaps the following remedy will help a little. At Silver Bay last July there were many Episcopalians present, and whenever prayer was offered they responded to each petition, as is their custom in their own churches, with softly uttered, yet audible, "Amen." On Sunday morning, at the church service, on hearing the "Amen" coming from all parts of the auditorium during prayer, the thought suggested itself that if Christians of all denominations should follow suit, and respond to each petition with "Amen" (So let it be), "The Lord grant it," "Praise the Lord," or any appropriate phrase; not necessarily out loud, but silently in the heart, it would keep the mind from wandering.

The prayer-leader can do much to help in this. At Silver Bay, tho the public prayers are entirely spontaneous, they seem to be somewhat modeled after the prayers in the Episcopal Prayer-book, each petition being for a definite object of praise or prayer with a very brief, scarcely perceptible pause between. The same thing was noticeable in the opening prayer of a recent meeting of the

Young Men's Christian Association in an Eastern college, where reports of the Student Volunteer Convention were presented. The entire prayer of the leader consisted of a number of short, definite petitions, with a pause between each long enough to compel attention and keep the mind on the topic.

Maps and Prayer.—Maps are great inspirers of prayer. At a conference of the Southern Methodist Church, held in New Orleans in 1901, it was the privilege of one of the speakers from the North to occupy a seat next to Mrs. F. Howard Taylor (*née* Geraldine Guinness), of the China Inland Mission. Above the platform hung an immense map of the world, and it was a sight never to be forgotten to see that devout and earnest missionary turn her face to the map whenever there was an intermission between speakers or a pause of any sort, and fix her gaze upon it. From the expression of her face, there could be little doubt that she had withdrawn herself from the world, and was redeeming the time by interceding with God for the redemption of the world.

Doctor Somerville, of Scotland, used to declare that a pocket-atlas of the world was the best of all prayer-books, and while moderator of the Free Church Assembly in 1886, proved his assertion by a series of remarkable prayers, in which he interceded for all the nations of the earth in turn. The states and territories of the United States and the divisions of India and other non-Christian lands, together with many of the principal cities in each, were prayed for by name and with an intelligence that showed a wide grasp of the whole world-field.

An almost ideal season of map-inspired prayer was once held by a mission study class in a Young Men's Christian Association. With a map of the world before them, they spent an hour and a half in silent prayer. One by one the fields were taken up until the globe was girdled with pe-

tion, but no word was spoken save by the leader, who from time to time announced the countries in their turn.

At Kansas City nothing inspired more prayer than the great map of the world above the platform, showing the fields where volunteers had already gone to work for Christ. "One of the greatest moments of the convention," says *The Missionary Herald*, "was when the great silence fell upon the audience, and continued for the space of twenty minutes, while Doctor Horton led us in intercession for the continents in turn—North America, South America, Asia, Africa, the Islands, Europe—ending with his own country, Great Britain, and his own city, London."

This wonderful period of intercession came at the close of Doctor Horton's great address on prayer, and was focused on the map. *The North American Student* gives the following stenographic report of the words he used in conducting it, together with the brief prayer he offered at the close:

"Dr. Mott says I must lead your intercession. Not on any account. You know who must lead it. All I have to do myself is to intercede. That is all you have to do for fifteen minutes, to intercede. What for? Look at the map, that map of all the countries of the earth. That is what you must intercede for—nothing else. * * *

"I will not read any passage, nor utter any prayer. We will take the continents, and pray for them. I will tell you when to go over from America to Africa, to Asia, to Europe. Give your whole heart, in the name and power of Jesus Christ, to pray for these continents, that they may become the Kingdom of God, that over each of them Christ may reign the undisputed Lord, and that at His command every knee may bow. Bow your heads and pray in silence.

"For America—North America, South America—Thy Kingdom come,

"For Africa—I will give thee the heathen for thine inheritance.

"Asia—And the uttermost parts of the earth for thy possession.

"Europe—Godless Europe, money-loving Europe, unclean Europe; purify her and fill her with thy Spirit; and London, worst of all; we pray for London.

"Hear us, Lord, for Thy Church, divided, unclean, mixed; let her be filled with Thy Spirit, teach her to pray, help her to intercede for the world, put on her beautiful garments, put on her the armor of God, give her thy hand, that she may rise with power to conquer the world. Hear our prayer, O gracious God! Our Father who art in heaven, hallowed be Thy name, Thy will be done.

"Gracious Father, permit us all henceforth to be intercessors for the Kingdom of God. Enroll us on that great roll of those who plead for the coming of the Kingdom with effective power. When we are separate from one another over all the countries of the world, may we constantly unite in spirit together, as we do at this moment, to plead with Thee for the coming of that Kingdom, and to exercise this united ministry of intercession through Jesus Christ our Lord. Amen."

"Can we not duplicate every woman working in China by a praying-mate definitely set apart to the work of intercession at home?"—Mrs. Helen Barrett Montgomery, in "Helps for China's New Day."

Missionary Prayer Lists

Keeping lists of special persons and specific objects to be prayed for is one of the best aids to systematic and intelligent intercession for missions. This was one of the things especially recommended to beginners in the prayer-life by Doctor Horton at Kansas City.

It is the custom of the Rev. Ding Li Mei, the greatest evangelist in China (some say, in all the world), to keep long lists of those for whom

he prays himself and whom he asks to join him in praying for others. This is one of the secrets of his marvelous power. When in China, Mr. J. Campbell White met Pastor Ding and heard of the long hours he spent in interceding for those whose names were on his lists, and of the remarkable answers that were granted to his prayers. On his return, Mr. White told his brother, Doctor W. W. White, of the New York Bible Teachers' Training School, all about it. Not long after, when Doctor White was himself in China, he, too, met Pastor Ding. In conversation with the great evangelist, he said to him that he would like very much to have his name on one of his prayer-lists. "It is there now." was the astonishing reply. "You are No. —. I knew of the good work you are doing and wished to share in it."

The question has been raised whether it is a physical possibility for a man to pray with intelligent interest for so many persons as this. It seems incredible, yet it must be a possibility, for others beside Pastor Ding have been able to accomplish it. And that, too, without the great powers of memory characteristic of the Chinese. Hudson Taylor, founder and general director of the China Inland Mission, was able to do it, and Mr. D. E. Hoste, his successor, does it at the present time.

In an address on "How We May Become Intercessors,"* given before the All-Day Prayer Conference, held in the Brick Church in New York City last November, Mr. Henry W. Frost gave glimpses of the prayer-life of these two great English leaders of the Lord's hosts in China, which reveal something of the breadth of their intercessory powers. Mr. Frost spoke as follows:

"In speaking of his prayer-life, Mr. Hoste once told me that he

thought he could pray for nearly every member of the Mission by locality and name, which means that he could visit in thought over two hundred stations and mention over one thousand persons. 'Oh,' you say, 'but he has a remarkable memory.' Yes, he has, but that is not the full explanation of it. He has prayed so often for these missionaries and their work that their names lie upon his heart. It is nothing short of a liberal education to bend the knee beside this man of God and hear him pray, he goes into such details, and willingly takes such long periods of time to fulfil this ministry of intercession. * * *

"I remember an address that the Rev. J. Hudson Taylor once gave, in which he said that he once made a discovery that awakened and startled him. He had been interested in China, and he used to begin praying for that land and would pray for it so long that he had little time to give to other countries. So he determined that he would reverse the process, beginning with the forgotten lands and ending with China. On thinking about it, he decided that South America was the country most frequently left out, and from that time on usually began his prayer with that country. Then, he added, 'You may be sure I never forget China.' * * *

"As I speak, I am far away in China, traveling in a house-boat. There are, in the boat, besides the native crew, Mr. and Mrs. Hudson Taylor and myself. It is night, and, disturbed for some reason, I can not sleep, but am lying awake in the darkness. In a little, I hear the striking of a match, and then I see, through the thin curtain, the flicker of a light. I know now what it is. Mr. Taylor, who is not strong in his old age, and ought to be asleep, is up and astir. Through the curtain I see him sitting, bending over the Word of God. Then, presently, I hear him pray. Through the hour, or, possibly, two hours, I hear the pleading voice, the escaping sigh.

* An excellent report of Mr. Frost's address, together with reports of those of four other notable speakers at this All-Day Prayer Conference, was printed in the issue of *The Sunday School Times* for January 17, 1914.

This man of God is interceding, amply and specifically, and identifying himself with God and men. This is the explanation of the midnight hour, the many words, and the sigh which amounts almost to a sob."

If you can not spend long hours on your knees, like Hudson Taylor, if you can not intercede for thousands, like Mr. Hoste and Ding Li Mai, you can at least select one missionary and pray for him or her. Those who are willing to enter God's school of intercession, as a rule, find themselves promoted, step by step. The joy and gladness that comes from participation in this form of missionary work spur one on and on until name after name is added to the list of missionaries aided in this way.

"Prayer is the first and chief method of helping to solve the missionary problem. Will not every reader of this help in the effort to get a definite group of people at home into the habit of supporting by daily prayer each missionary in the thick of the fight?"—J. Campbell White.

Missions at the Family Altar

"The Christian family forms an ideal prayer group," says Mr. W. E. Doughty, editorial secretary of the Laymen's Missionary Movement. "Carefully planned family devotions, with definite subjects for prayer, will be richly fruitful."

From far-off China comes the story of a family altar where there is definite praying day by day for definite objects concerning the spread of the Kingdom. In the account of a tour among the out-stations of Kashing, the Rev. J. Mercer Blain, of the Southern Presbyterian Church, tells of it in *The Missionary Survey*, as follows:

"The night was cold, the wind was blowing hard, and it was raining. I was physically weary and

discouragements loomed up large before me. At the first out-station we sat, the young Chinese preacher and I, in his sitting-room, with its straight-backed chairs, small tea-tables, and a shelf of books neatly labeled and carefully arranged. The walls were decorated with some scrolls and a picture or two. Hanging over the table were large sheets of paper, with Chinese characters written so large as to be read across the room. I asked if they were for use in the chapel.

"No," said the preacher, who was once a farm hand and had hated the Gospel so much that he planned to burn down the chapel, 'I use them every night at family prayers as a reminder of certain things we must all never fail to remember.'

"The force is somewhat lost by the following translation, but I give you a fairly literal rendering, preserving the idiom:

1. Oh, Lord, bless the Church.
2. Oh, Lord, resurrect the hearts of the church-members.
3. Oh, Lord, bless the people of this district, and give them to believe the Gospel.
4. Oh, Lord, bless the preaching of the Word and the distribution of the books.
5. Oh, Lord, bless China; now there is danger for her; bring other countries to be at peace with her; help us to a true love of country.
6. Oh, Lord, take away the bitterness of the persecuted Koreans.

"His wife was sick in bed upstairs and his children asleep, but before we separated for the night, we knelt on the cold floor and prayed. This plain ex-laborer carried me up with him. Not one petition was overlooked, and many others were added. My strength was renewed; it was communion of soul with soul, and of man with God. Is there not great hope for the Chinese Church with such praying men as this?"

EDITORIALS

MISSIONARY SITUATION IN MEXICO

DAME RUMOR is ever an unreliable news-vender, and even apparently reliable sources of information too often spread misinformation. One traveler who recently returned from Mexico made the remarkable statement that there were more Protestant churches in Mexico City than in all the rest of the country put together! He also said that practically all the missionaries have left the country, and that there are in all Mexico now only about 1,000 Protestant Christians. "The remainder are foreigners," he said, "and all but about 100 of these have left the country." The man who made these statements is a Christian, in sympathy with missions, and has visited many of the coast towns. His misinformation came from Consuls and other government officials—too many of whom know less about the Protestant Christian institutions in Mexico than they know about the bull-fights.

Correspondence with missionaries and the 18 Mission Boards at work in Mexico reveals the fact that most of the mission-schools and churches are still open and are conducted as usual. At the beginning of the revolution, about two years ago, there were 331 organized Protestant churches, with 24,771 Mexican communicant members. There are more Christians there to-day, altho some of the churches are now temporarily closed, or are ministered to by Mexican pastors and teachers. Some of the stations have been broken up by the revolution, but will be opened again at the restoration of peace.

Among the missionaries still at their posts are the following:

1. Methodist Episcopal Church (South): 4 men and 4 women, located in Monterey, Mexico City, Guadalajara, and San Luis Potosi.

The schools at Monterey, San Luis Potosi, and Guadalajara have continued without interruption.

2. Methodist Episcopal Church (North): 8 men and their wives, located in Mexico City, Puebla, Pachuca, and Guanajuato. The schools are more full of students than ever, and the churches are well attended.
3. The American Board: 3 men and 7 women, located at Chihuahua, Guadalajara, Parral, and Hermosillo. Attendance at the native churches has been larger than in ordinary times, and schools at Chihuahua, Guadalajara, and Parral have been continued with the usual numbers. The missionary in Hermosillo has been working among the revolutionary (Constitutional) troops, and has met with most cordial treatment. He has disposed of an unexpected amount of Christian literature and New Testaments.
4. Protestant Episcopal Missions: 6 men and 4 women, at Guadalajara, Mexico City, and Puebla. Many of the native congregations are badly scattered, and in some places temporarily abandoned. The schools at Guadalajara and in Mexico City are open, and in the latter place are planning to build an addition to the Hooker School.
5. Presbyterian Missions (North): 8 men and 5 women, at Mexico City, Coyoacan, Zacatecas, Saltillo, Zitacuaro, and Aquas Calientes. The Yucatan district is reported quiet, and the work in a flourishing condition. Even more than usual interest in spiritual life is shown by people in many of the stations. During the week of prayer there were well-attended union meetings in Mexico City. Most of the 35 schools and 46 churches are conducted as usual.

6. Presbyterian Missions (South): 2 men and 1 woman at Matamoras and Montemorelos. The greatest danger is from bandits.
7. Southern Baptist Convention Missions: 5 men and 3 women, located at Toluca, Leon, Saltillo, Chihuahua, Torreon, and the West Coast. The schools at Toluca and Saltillo are open as usual, and are well attended.
8. Woman's American Baptist Home Mission: 4 women, in Mexico City and Puebla. The work is conducted as usual in all the mission schools. Monterey has been the scene of battle.
9. Seventh Day Adventists. 17 workers, at Mexico City, San Luis Potosi, Monterey, and Guadalajara. The colporteurs are still engaged in their work, with little interruption. One Italian colporteur, who was threatened by the Constitutionals with death as a spy, was saved by a page from a Spanish Gospel Hymn-book found in his pocket.
10. American Bible Society: 1 woman, in Yucatan.
11. International Y. M. C. A.: 5 men, in Mexico City, Chihuahua, and Monterey.
12. Disciples of Christ: 6 workers in Piedras Negras. The institute and orphanage are conducted as usual—a very useful work.
13. Brethren (Christian Missions in Many Lands): 3 men, 1 woman in Tehuacan and Mexico City. Sunday-schools are still open in Orizaba and Rio Blanco. The most important branch of the work is the free distribution of the Gospel paper *El Sembrador* (The Sower).

It is the general opinion of missionaries that the triumph of the Constitutionals would be greatly to the advantage of Mexico and of Protestant Christianity. Huerta is a man of low character and ideals, and owes his position only to his fighting ability and his unscrupulous character. Carranza has some ability, and has respect

for law and order; while Villa is of the cowboy type, with rough strength of character, but inclined to take the execution of law into his own hands if he deems it necessary. He became a bandit on being obliged to flee for his life after killing a Federal soldier who had seduced his sister. He is not fitted for a position of authority, but has a mountaineer's sense of right and justice. In the event of the success of Huerta, it is believed that the Romanists would come into greater power, and the only government would be by military authority.

The raising of the embargo on arms from the United States has no doubt increased the danger to Americans in districts occupied by revolutionists and by bandits. It is generally believed by missionaries that intervention would be a mistake, as it would be extremely costly in life and money. It would also probably mean ultimate annexation, and the placing of a garrison of United States soldiers in every important Mexican town.

What the people in Mexico City may expect if the Zapata brothers, who are conducting the revolution south of Mexico City, conquer and enter the city may be judged from the following information, sent by a gentleman residing in Mexico City:

MANIFESTO DEL GENERAL EMILIANO ZAPATA

TO THE INHABITANTS OF THE CITY OF MEXICO

Emiliano Zapata, General-in-Chief of the Divisions of the South and the Center, to the inhabitants of the City of Mexico. Let it be known:

1st—That in council of war it has been determined to take the City of Mexico by blood and fire.

2nd—That unrelenting justice will be meted out to all the enemies of the cause that are responsible for real crimes, being judged by authorities who shall be named for the purpose.

3rd—That the property of the condemned shall be used for the support of the Constitutional Army.

4th—That all officers and commanders of the so-called Federal Army will be shot without trial, because of being the only ones who are supporting the usurper.

5th—That in case of surrender before

the beginning of the combat, the lives of such will be respected, in case they are not guilty of other crimes.

6th—The traitors, Huerta and Blanquet, after a swift process of law, will be degraded publicly, and hanged in the balconies of the National Palace, as a universal warning.

7th—The rest of the Cabinet will be shot without further cause.

8th—The lives and interests of the foreigners who are neutral will be respected. Only those will be punished who have taken active part in the politics of the country, after trial.

9th—That five days will be given to the inhabitants of the City of Mexico who wish to get away from the horrors of the fight, to leave the city.

10th—All the executions will be public, in the Plaza de la Constitution.

11th—The unworthy Press will say that forces have been sent out, and that they have defeated us, but this will be false, for all we have ever seen is the backs of the Federals.

12th—As it favors the best results, the day when the assault on the city is to begin will not be known.

Cuartel General en Milpa Alta, D. F.,
December 16, 1913,

GENERAL EMILIANO ZAPATA.

The missionary societies at work in Mexico have now an unusual opportunity to come together and to agree upon a policy of readjustment and cooperation at the return of peace. A letter has been sent out by the Committee on Latin-America, representing the Foreign Missions Conference, and it is earnestly hoped that these boards and societies will come to some practical agreement in the spirit of Christian comity, economy, and efficiency. Union schools and colleges, union hospitals, and presses may be then established, and a division of territory, to avoid present duplication, and to care for the unoccupied districts. In the time of war let us prepare for peace.

UNION AND UNITY IN MISSIONS

THERE is no doubt that the movement toward Christian union is growing both at home and abroad. Missionaries with a broad vision of the needs of the world-field and a knowledge of the scattered and inadequate forces, with a deep desire

for the conversion of men to Christ and a sense of the unique power of the Holy Spirit are praying and working for an adequate and unified missionary program. The Christian converts on the foreign fields are demanding less emphasis on differences and more emphasis on essentials, to unite the churches of the mission fields. Laymen at home are becoming more and more impatient with theological quibbling and more insistent on Christian cooperation, with economy and efficiency in service and a practical manifestation of the Spirit of Christ.

There is, of course, a danger lest this spirit of fellowship, which sometimes not only includes all Christian sects, but Jews, Moslems and infidels, shall cause disloyalty to Jesus Christ and His standards from fear of creating dispute and discord; but those who acknowledge Jesus Christ as Son of God and the only Savior, and hold to the necessity of absolute obedience to God as His will is revealed in the Bible, need not fear to unite in worship and service.

One of the great forces for Christian union in mission fields has been the Edinburgh Conference and the Continuation Committee under the leadership of Dr. John R. Mott. His recent world tour with the sectional and national conferences in India, China and Japan have brought together missionaries and native Christian leaders as never before. Their reports brought out the extent of unoccupied territory in each country, the foolish rivalries and lack of cooperation, the great opportunities in the face of decaying idolatry and the tremendous urgency due to the present open-mindedness of the people and the growth of irreligion. Most important of all, perhaps, was the formation of Continuation Committees in India, China and Japan. These committees are to continue the work of promoting cooperation and unity.

Another development of recent years is the establishment of union

schools and colleges, seminaries and medical work, publishing houses and industrial work in foreign fields. At home there is a new emphasis on union training-schools for missionaries, more conferences on special fields and topics and united campaigns in the churches.

There are still some denominations that insist on their "shibboleths" as essential to fellowship and cooperation but as we come into greater oneness with Jesus Christ, our Lord, we must of necessity come closer together and as we emphasize more the necessity of immediate and absolute obedience to Him we will not fail to work more earnestly and harmoniously together. The idea of union into one earthly organization must of necessity be secondary to unity in loyalty, purpose and plan of campaign.

TWO IMPERATIVE MISSIONARY NEEDS

THERE are two points in which the missionaries now on the foreign field are absolutely agreed: (1) The need of more missionaries to take care of unoccupied fields and to accept the new opportunities presented. Dr. John R. Mott says that from the time he landed in Ceylon until he left the Japanese islands several months later there was one unbroken appeal for more missionaries. Even in Japan, eight per cent. of the population have not heard the facts of the Gospel and the missionaries asked for 400 new foreign workers in the next four years. Now is the time to take advantage of the opportunity.

(2) But another and still more imperative need is that every man and woman sent out by the Christian churches shall have a clear, positive, Christlike missionary message and shall be filled with the Holy Spirit and with power. The anointing by the Holy Spirit for service is the greatest need in missions, both at home and abroad. Let us tarry be-

fore God till we get it. No waiting for this is wasted time. Better one day, with power from on high, than a hundred or a thousand in its absence. God would not have us neglect the natural basis of studious and systematic preparation, for grace sets no premium on sloth, and a mind and heart fitted by devout study of the Word of God is most likely to be endued.

As has often been said, but needs to be continually repeated, men, money, machinery, organization are not able to convert the world. Without the Power of God working through them, they are dead. One man of prayer, Spirit-filled, consecrated and energized by God, can accomplish more in one year for the Kingdom of Christ than can a thousand men not so endued in a century. In these days when education and contact with western civilization are bringing the thought of the world to the attention of the East, the fruits of Christianity are more desired than the roots. Intellectual progress is more desired than spiritual growth, and social service for temporal betterment is esteemed of greater value than individual sequestration into spiritual life. Better send no more missionaries to foreign lands than to send those who have doubts or unsettled convictions in regard to the deity of Jesus Christ, the final authority of the Bible as the rule of faith and practise, the reality of the power of prayer to accomplish objective as well as subjective results, the necessity of regeneration through faith in Jesus Christ to insure spiritual life here and hereafter, and the power of the Spirit of God as the one force on which we must rely for the bringing of mankind to Christ.

When there is a great and true spiritual awakening in our churches and seminaries at home there will be an unselfish exodus of consecrated men and money into all the neediest and most difficult fields of the world.

WORLD-WIDE MISSIONARY NEWS

INDIA

Christianity and the Census in India

FROM the 1911 census of India Dr. J. J. Lucas, of Allahabad, the veteran Presbyterian missionary, made an interesting report to the conference in Allahabad. Referring to the advance made by Christianity in the United Provinces, with their population of nearly 50,000,000, the Government census superintendent says:

"One of the most striking features of this census is the very large increase of Indian Christians. In 1881 the figures were 13,225, equivalent to 3 per 10,000. In 1911 the Christians numbered 136,469, or 29 per 10,000. The percentage of the increase has been 98.2 since 1901, or 929.5 since 1881."

These converts are mainly of the lower castes, but the superintendent, E. A. H. Blunt, writes: "I feel sure that the Christian of 1911 is in a much less unhappy condition than he was ten years ago, and the reason, in large measure, I put down to the fact that he himself is a better man. . . . There can be no question that year by year Christianity is becoming far more of a reality for those who adopt it."

Mr. Blunt thinks that the increase in numbers should have been greater, in view of the early development of Christianity from the lower strata of society, the Galilean fisherman, the Roman slave, and the pagan savage, up to the higher. "With the example of what was achieved in the past before us," he says, "its success in India need not therefore cause surprise, and the important question for consideration appears to me to be not why it has been successful, but why it has been no more successful."

Dr. Lucas also asked if the Continuation Committee could not call on the blind in Christian lands to

organize a missionary society to bring light into the hearts and lives of the blind, the deaf and the dumb in the United Provinces. The census returns report 27,125 deaf mutes in the United Provinces, and 105,722 persons who are blind of both eyes; yet there are but two institutions in the whole territory which make any provision at all for these sufferers.

The Future Women of India

AN educated native of India, Miss Susie Sorabji, who comes of a notable family of Parsis, has given in the *Dnyanodaya* (Bombay) a striking prophecy of the future of Indian women.

"I see, as through the vista of the coming years, the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home. Till woman is recognized as the homemaker in India, we can not expect any Indian homes, in this country of palaces—and hovels.

"Again, in the land where women doctors are so necessary, I see those women with their gentle touch, their noiseless steps, their soothing voices, their undying patience, drawing upon that fund of endurance which the Eastern woman possesses in such abundant measure, and working long hours without food or rest for some precious life. For no other field of active labor are the women of India more fitted, and it is only Christianity that makes it possible for them to enter it.

"I see Indian women in the schools, where their quick intuition, their vivid imagination, their ready response to the child's moods, their wonderful flow of language render them invaluable as teachers. All this will surely be in the near future, for the heart of woman in India is crying for something outside the nar-

row limits of a religion that is effete.

"So I see the long, long lines of India's women, Hindu and Moslem, Parsi and Jain, lifting on high the burnished, shining lamp of faith, walking white-robed through this dark, heathen land of ours, with eyes aflame with holy fire and hearts aglow with Christlike love."

A Moslem School for Girls

EVER since the Lucknow Conference of Missionaries Among Moslems was held three years ago, both opportunities and opposition have been growing. "There is an open door and there are many adversaries." Several Mohammedan girls have come into the Lucknow Methodist School as boarders, and a great deal of correspondence has gone on with parents who are thinking of sending their daughters there. "The chief adversary just now," says Miss Ruth Robinson, "is a school for Mohammedan girls, which has recently been opened in Lucknow, in charge of a Canadian girl who became a Mohammedan ten years ago, while living in London. Her chief purpose in coming to India, she told a friend of mine, is to teach women that their religion gives a higher place to women than any other religion in the world. She conducts her school on orthodox Mohammedan lines, teaching the Koran every day, and keeping the girls in strict seclusion or *pardah*."

Singing the Lord's Song

DESCRIBING the state of affairs in his neighborhood, the testimony of Rev. C. E. Parker (Vikarabad, India) is: "A few years ago, throughout this district, a Christian song could not be heard, unless sung by a Christian worker, or some little children, here and there, who had been taught. To-day, all along the roads the people are singing praises to God, and the old, obscene songs are given up. The men are singing at the well; the women singing at the mill; the farmers sing-

ing in the fields. A few years ago, you heard very few people praying. To-day from thousands of hearts and lips is going up the prayer: 'O, Jesus Christ, have favor on me, remember me, and save me from sin!' A few years ago, except in the homes of the workers, there was no family prayer. To-day, the family altar is being established all over this field. To-day, our common greeting is: 'Are you happy?' Answer: 'All happy inside. Jesus is inside my heart.'"

Questions which Trouble Hindus

THE Hindus of the Panjab had another conference. The presiding officer "strongly recommended amelioration of the opprest classes; prohibition of early marriage, reform of sadhus (religious beggars or 'holy men'), female education, and relief to widows and orphans." They again solemnly resolved "that not only considerations of humanity and justice, but even self-interest demands that the untouchables be regarded as on an equal footing with the other Hindus and made part and parcel of the community." So it is recommended that schools be started for their education all over the country with a view to making them better citizens of the empire. While they resolve this, some hundreds of Christian missionaries are, with their helpers, doing it, making myriads of them citizens of Christ's own empire. One reads of prosecutions of those aiding a widow's suttee, of those making a business of stealing and selling girls. One girl, eight years old, had been sold to three different men, to each of whom she had been "married."

Converted by Bible-reading

THE *Bible in the World* gives the following incidents, which show the evangelistic power of the Word of God, even when not explained by the living voice of a missionary.

While paying a visit in the Panjab to a remote village a Government

school inspector saw a *pandit* teaching a group of disciples. Drawing near to listen, he was astonished to catch the familiar words of St. Matthew's Gospel. He asked the *pandit* how he came to be teaching out of St. Matthew. In reply the *pandit* told him that at the time of the Indian Mutiny he had seen many houses looted, and the books found in them thrown away as useless. Among some of these discarded books he had noticed this copy of the Gospel, which he picked up and read. He had found that what he read was so good that he had taught it in turn to his followers. He had constantly made use of St. Matthew's Gospel since then, and his disciples agreed with him that its words were very good.

Judson's Day and Ours in Burma

THE Judson centenary was celebrated in Rangoon in December by a week of meetings, in describing which one writer makes the following comparisons:

"What if Judson could have stepped out of that day in July, 1813, into the vast audience room of the splendid Cushing Memorial at the Rangoon College, and could have seen the company that literally packed it from session to session! What a contrast to the Burma of a century ago! Then the barest beginning of Scripture translation. Now the Bible in six languages. Then not a Christian. Now 65,000 membership in Baptist churches, and as many more definite adherents, in all more than half the total Christian community of Burma. Then a filthy stockade town of 10,000 people, straggling along the bank of the Irrawaddy. Now a splendid city of 300,000, under enlightened, progressive British rule. Then a sullen, hostile community on every side. Now throngs of bright, attractive, welcoming faces, and wonderful voices in Christian song. Then a murderous pagan king. Now a British Lieutenant-Governor, presiding in full sym-

pathy over one of its chief sessions. Then not a church nor a school. Now well toward a thousand Baptist churches, and many hundreds of Christian schools, represented at this great gathering in the hall of the Baptist College. Then a lonely missionary nucleus; now nearly a hundred delegates from the homeland and from various Christian bodies in India, Siam, China, and Japan, including alert secretaries of the Young Men's Christian Association, Young Women's Christian Association, Christian Endeavor, and the British and Foreign Bible Society."

But much remains to be done in the Christian conquest of Burma. Among 8,000,000 Burmese Buddhists, there are only 3,000 *Burmese* Christians. The vast majority of the converts are from among the Karens of various tribes, and they have come out of animism.

Slaves Set Free in Assam

IN the hills of Assam the prophecy of Isaiah is being fulfilled, and the Gospel is bringing liberty to the captives. One Christian chief, Hrangkima, a few months after his conversion, wrote to the missionary in charge, "Now I am determined to continue believing in God's Word. Therefore, in the name of the Lord Jesus, I have freed 26 families of slaves who are in my village. Now we, all the members of my family, have given ourselves to the Lord Jesus. It is very happy." This act means a sacrifice of over one thousand rupees, a very large sum in Assam. Another Christian chief of Lushai, Assam, Hrangvunga by name, in freeing his 41 families of slaves, wrote to them in these words: "In the name of the Lord Jesus I free you from your slavery. In like manner as you are freed by me from slavery, be freed from the slavery of sin, and believe in Jesus, then you will have eternal life. Altho you are freed from being a slave to me, unless you are freed from the slavery of sin you are still

in very great slavery. Jesus suffered on the cross of wood to free us from slavery and that we might have life by believing in Him. To follow Him is very necessary for you and for me."

CHINA

Population of the Republic

THE most recent and, in fact, the only trustworthy enumeration of the population of China shows that in the limits of China proper there are 302,000,000 people six years old and over. When those under six years are added, it brings the population up to about 320,000,000. Taking the country as a whole, the density of population averages that of the State of New York, or 208 to the square mile. In some provinces it is greater, but in most parts of the country the population is relatively as sparse as that of Maine. If the United States had as many people to the square mile as China, however, our population would be over 600,000,000. — *Pittsburgh Christian Advocate.*

The Open Door in China

CHUNG LAU is a market town, about 160 miles south of Canton, and said to have 40,000 inhabitants, and the villages surrounding it number about 100. A Presbyterian chapel has been there for twenty years. Much hostility was manifested toward those who favored the Gospel during the first ten years, and the work was hard, with about thirty converts as the results. A few weeks ago a fine church was dedicated at Chung Lau. Its site cost \$1,500 gold, all paid for by Chinese. The San Ning magistrate, and the military commander of three districts, came by train, to be present at the opening. They were met at the depot by a large company of Christians, with banners and music, and a procession of 500 was formed and marched through the market to the chapel. More than 1,500 persons were at the church, but only 700 could find seats. Addresses were made by the native preachers, and also by the

magistrate and the military commander. The latter was baptized in the old chapel, and is a very outspoken Christian. On the next Lord's Day, 19 men and 23 women and 13 children were baptized. The church now has a membership of over 300, and is entirely self-supporting, also supporting a school which will become a power in the next few years.

China Leading in Christian Union

REV. A. C. BOWEN of Chang Chow writes:

"There is a great tendency in the Protestant churches of China toward union. There is manifest a great desire for cooperation along all lines of church work, to recognize members of all denominations as brethren and members of the Church of Christ, and a willingness to receive all such without requiring them to be re-baptized or to take again Church vows. Emphasis is being laid upon Church comity as never before. The churches are realizing that the essentials of salvation are accepted by all in common, and that nearly all, if not all, of their differences result from cleaving to the non-essentials. They are thus seeking, and, I believe, wisely, to bring Protestant Christendom into one grand union, leaving, in the course of time, to the Church of Christ in China a unified system of doctrine and polity. It is remarkable what a gracious spirit of unity exists among us. We are coming constantly closer together and, we believe, the time is not far away where there will abide only the spirit of unity, cooperation and mutual helpfulness."

Another missionary, Rev. W. H. Gleysteen, of Peking, says that the native Christians of that city have already eliminated from their vocabulary almost entirely the denominational names which the missionaries among them still feel obliged to maintain. In Peking no Chinaman speaks of the Presbyterian church or the Methodist church, but designates these two houses of worship as "the

church at Second Street," and "the church at Filial Piety Street."

Good News from Hainan

IN one village 23 families out of 25 are reported to be Christian. At Fong-Khom, where the first Christian, a few years ago, was persecuted and forced to pay money for exorcism, now 15 out of 30 families are Christian, and meet daily for family prayer. On Sabbaths they reach the chapel at nine in the morning and stay until four or five in the afternoon. At the village of Wak-dong a group has sprung up from a boy who came to our school and went home and taught his people. They are now preparing to build a thatched chapel. Here the Christians not only say grace before meals, but whenever they start out for work they gather for a prayer, and before starting back from their fields they have another prayer to thank God for his care. At Hau-bau seven or eight families are living in shacks in the fields, because they refused to again worship the demons from whose fear they had been freed.

The Shansi Officials' Offer Accepted

REFERENCE has already been made in our pages to the unprecedented offer made to the American Board by the officials of the province of Shansi, and the fact that the lack of funds prevented the Board from grasping the great opportunity. The proposal was that the Board should supervise the public schools of a large section of the province of Shansi, eight counties, and take full charge of the Government high school at Fenchow, a school serving a population of four millions; the Government appropriating 4,000 taels for the purpose, furnishing buildings for the village schools and allowing full freedom to teach the Bible and Christianity. A cablegram was sent to the mission to secure more details. The cabled reply confirmed the proposal, and it was followed by a letter from Rev.

Watts O. Pye, of Fenchow, which lays out with far-sighted wisdom a scheme of mission and governmental cooperation, safeguarding all interests. Mr. Pye states that the leading officials and gentry of the district are behind this offer. Realizing that they can not manage their own schools on account of the graft, ignorance and inefficiency of their teachers, they turn to the missionaries. The Prudential Committee, upon receiving this message, simply did not dare refuse such a clear providential opening. The Home Department accordingly was authorized to proceed at once, in the hope of securing the necessary funds and workers.

Already the workers are in sight. As for the money, it will take not less than \$10,000 this year, and \$4,000 per year thereafter, and for this the Board is making an earnest appeal.

Enlisting Chinese Inquirers

THE adaptability of home methods of evangelistic effort to the foreign field is illustrated in an account given by Rev. Thos. Barclay (of the English Presbyterian mission) of a mission held at Chinchew, South China. Printed slips were distributed, asking those who felt interested in what they had heard, and who wished to make further inquiry, to write down their names and addresses, with a view to their being called upon and helped as they might require. Considering the suspiciousness of the Chinese, and their unwillingness to put down their names, lest they should be in any way compromised, this seemed rather a bold venture. But it was fully justified by the result. At the closing meeting it was intimated that 260 persons had handed in their names and addresses.

The Canton Christian College

SOMEONE recently said that an American college which has not been working for a million-dollar en-

dowment is behind the times. The supporters of the Canton Christian College aim even higher, for at a meeting held in New York during the winter they announced that it would take five million dollars to carry out their plans. As many friends of the college are Columbia University men, they hope to make it the "Columbia of the Far East," so that eventually its students may receive as good an education as they would at any American university. Canton Christian College, of which Dr. Charles K. Edmunds is president, has a teaching staff of 19 men and 15 women who are Americans; 20 Chinese teachers, and 15 student assistant teachers. There are 400 Chinese students. The college is undenominational, extremely liberal in its theology, and is incorporated under the laws of the State of New York. The medical department has been supported by the University of Pennsylvania. The student fees amount to about \$24,000 a year, and the expenses to about \$75,000. The supporters of the college make up the deficit with personal subscriptions. The college has property worth \$310,000. Students at the college pay only \$60 a year for board and tuition, and it costs the institution \$100 a year to educate each student. The college is endeavoring to render to South China some such service as Robert College has given to the Near East. Many of its graduates are now found in positions of influence.

JAPAN AND KOREA

The Charges Against Japan

FOR more than two years serious allegations have been made against the Japanese authorities in Korea regarding the torture of the Koreans concerned in the famous conspiracy trials. Persistent rumors of outrages were circulated long before the 122 conspirators were brought to trial, but the authorities contented themselves with a curt denial that torture was possible.

Even tho during the trial the accused men, one after another, declared that the "confession" he was said to have made voluntarily was wrung from him either by actual torture or by threats, and offered to show the marks of ill-treatment on their bodies, no attempt was made to investigate these charges.

Since the discharge of all but six of the hundred and twenty odd "conspirators," further investigations have been made by foreigners into the allegations of torture, and a definite statement has been published to the effect that, as the result of close questioning and an examination of the bodies of certain discharged prisoners, these foreign investigators are absolutely convinced that the men in question were subjected to torture during the time they were in the hands of the Japanese authorities. This very plain statement, backed by foreigners who would hesitate to attach their names to such a grave accusation without having satisfied themselves that their inquiries had been full and careful, was in a sense a challenge which, in the best interests of the Japanese authorities in Korea, it would have been well promptly to accept. Instead, it was quietly ignored. — *Japan Weekly Chronicle*.

The Sects of Buddhism

THERE are 13 denominations and 57 sects of Buddhism in Japan. There are 71,769 temples, 53,081 priests, and 73,047 engaged in teaching and preaching. There are also other kinds of priests and nuns to the number of 54,001. Besides these there are 10,000 students for the priesthood.

A Specimen Japanese Worker

H. KOZAKI, a zealous native worker of Shimonoseki, in addition to regular church services, is doing street preaching twice a week. At each meeting there is a crowd of from 50 to 100 people, who stand and listen attentively from beginning

to end. These people are difficult to get into our churches, where they could hear with comfort, but they will stand in the street and listen. Why this is so constitutes an important subject for thought in considering the question of Japanese evangelism. One reason, maybe, is that to come into most of our chapels the people must take off their shoes (*geta*, or wooden clog). In the second place, attendance upon the church services renders one liable to be looked down upon and ridiculed by his acquaintances. Both of these difficulties are overcome in street preaching.

Newspaper Evangelism

REV. ALBERTUS PIETERS, of the Dutch Reformed Church in Japan, is trying the plan of newspaper evangelism to bring the Gospel before the plain country people who read every word in the newspaper. He pays for a column on the first page of two papers in Oita, and every other day he publishes an article on some phase of Christian teaching. These articles go into inaccessible mountain homes, into Buddhist strongholds, and into the homes of the indifferent alike, and people can read them without the knowledge of the neighbors or the relatives until they become sufficiently interested to disregard both and investigate for themselves. As a result of this work, Mr. Pieters is receiving many letters of inquiry, and several Japanese have become Christians, some of them joining the Methodist Church.

Japanese Women Rising

THE feminist movement in Japan is proceeding almost as rapidly as in China. Several women have taken to the lecture platform and vigorous campaigns are carried on through the press. The leader of the women was educated in America. The Government has officially warned educators of women against the propaganda, and has confiscated

several editions of magazines containing "dangerous" material along feministic lines.

Korea Then and Now

THE contrast between the early days of medical work in Korea and the present is shown in an account sent by Dr. Hall of a meeting of a medical association in the military hospital at Pyengyang, to which all the physicians of the province of Pyengyang were invited. They were entertained at luncheon by the Japanese governor of the province. About 75 medical practitioners accepted the invitation, among whom were a score of Koreans and three medical missionaries. The medical adviser to the governor-general, from Seoul, was also present. It was noticeable that all addresses began, "Ladies and Gentlemen," altho the only ladies present were Dr. Hall and Dr. Cutler, of the hospital at Pyengyang. Another point upon which Dr. Hall comments was the fact that, altho many of the Japanese and Korean physicians were smoking when the ladies entered the room, the smoking immediately ceased and was not resumed during their stay. She says, "In Europe, and even in America, men physicians are not always so courteous."

ASIA—THE MOSLEM WORLD

A Moslem Report on Missions

WE seldom have such an opportunity to understand the attitude of an enemy of Christianity as is given in the following extracts from a letter published in *El Minar*, a Moslem paper of Egypt:

"To my lord, the wise and noted, the author of 'The Brilliant Beacon,' may the Lord strengthen in you the glorious law. Peace be upon you and the mercy of God and His blessings. I have not, nor do I, forget the persevering number of your honored communications, and what they contain of the published statements of the Protestant Christians, in their attack on the world of Islam, and

their subterfuges to secure the defection of weak Muslims, and their menace to the life of religions, even of Islam, with its power and wonderful origin, and what has been published by Dr. Zwemer concerning the Muslims of Bahrein, regarding the results of his work among them.

"I read these statements and my finger-tips trembled, and the cartilages of my shoulder-blades shook, and the fire of sorrow was kindled in my intestines, and burned, till I loathed life and departed from people and country, and went, as one half-crazed wanders in the desert, till I reached the assembly of Bahrein, that I might search concerning the truth of the affair, and ascertain the facts of what has been published by the preachers of Bahrein concerning that village of sincere Islam, and perceive the matter with my own eyes.

"Certainly the danger from the Christians is not to be underestimated, but there are things that make the matter less serious, in that the most of what has been published concerning the success of their activity in this place, is exaggeration, or falsehood. They purpose by this news to incite their ruling assemblies, and to inspire them to the donation of extensive material gifts.

"But the talked-of preachers of Bahrein do not amount, in their numbers, to 20 souls, counting men and women, and the most of them do not know Arabic well, and do not know anything of the sciences of religion, and this is part of that which shows that they deceive their governing assemblies, which send them a constant support, lest there should appear their impotence and their failure to accomplish their mission, and the fact that the gifts of the assembly go like wind through a fish-net."—*Neglected Arabia*.

From Harem to College

THE *Daily Telegraph's* Constantinople correspondent says that the Ottoman Government has decided to admit women to the uni-

versities, where a special course of lectures on hygiene, domestic economy, and the rights of women will be delivered for their benefit. In enlightened Ottoman circles the Government's new measure is regarded as an appropriate means for regenerating the world of Islam and placing it on a level with the civilization of the West.

Moslem Hearts Touched

MRS. PITTMAN writes from Tabriz, Persia: "Never have the opportunities for work among Moslems been greater than now, and you can understand how we are apt to chafe in our inability to get out into the towns and villages. Dr. Pittman is trying to do a little by going out to the near villages for a few days, but we ought to be occupying Khoi, Ardebil and Sonjan, to say nothing of Maragha, Hisadnah and all that region. Unless we can have established work in these important centers before Russia takes over Azerbaijan permanently, we can have little hope of getting in afterward. Dr. Pittman and I are ready to go to any one of these places at any time if we could be free to do so, but with only one man for all the work outside of schools and medical work, it is impossible to reach the masses in these districts. We are praying that the Board will see our need and send us help soon."

A Moslem Son's Testimony

FROM Teheran, Persia, comes the story of one of the teachers in the school who has been a Christian for more than four years, but to an extent in secret, as he greatly feared his father, a strict Moslem. When he became secretary of the Y. M. C. A., took charge of a department in the day school where he conducted morning prayers, and also of one of the boarding departments, where he had charge of evening prayers part of the time and asked the blessing at the table, he advertised the fact to all. Some days later when he went to his father's house the father, after re-

viling him with the usual Persian expletives, told him that he was no longer his son and to "go and be lost." The son took it all in silence, turned and left the house and came back to school; but the very next day the father sent for him and consulted him on a matter of business in the most friendly way, completely ignoring the incident of the previous day. Two younger sons were continued in the school, and when a month later the father returned to his home city, 200 miles away, these two sons were sent to the boarding department to be in the charge of their Christian brother. We very much suspect that he had guessed the truth long ago, and that his anger was merely assumed that he might have wherewith to answer his criticizing friends. Both the younger sons have expressed their desire to become Christians.

NORTH AFRICA

The Moslem as a Missionary

DR. SAMUEL ZWEMER, now visiting America, and who has given his life to work among Mohammedans, calls attention to the great need and the critical situation in the contest with Mohammedanism. He says: "None of the unoccupied fields of Asia, not even Arabia, can compare in strategic urgency to-day with the unoccupied regions in Africa, where the forces are assembling now for the great conflict between the Cross and the Crescent. The situation is critical, and the testimony, as regards the urgency of this part of the missionary problem, is unanimous in its character, and comes from every part of the mission field. From Syria, Japan, the Philippine Islands, China, India, Burma, Ceylon, the New Hebrides, Sumatra, Arabia, Baluchistan, and even Peru, testimony has come that in the estimation of leading missionaries in these countries, the most urgent missionary world-problem is to meet and overcome the Mohammedan advance

in Africa, and this testimony concerns the unoccupied fields of Africa."

An Ideal Evangelizing Agency

IN May last Lord Kitchener paid a visit to the Old Cairo medical mission and was very much impressed with the ankylostomiasis (Egyptian anemia) section of the hospital. His visit has led to considerable inquiry as to methods, and the Egyptian Government, we understand, is taking steps to establish hospitals in different parts of the country for the treatment of the disease. Last year, up to the end of October, 5,770 anemia patients had been treated in the Old Cairo hospital—4,622 males and 1,148 females. As each patient stays for a period of three weeks, the missionaries regard the opportunity for evangelizing as ideal. Dr. R. Y. Stone writes: "When it is understood that street preaching in Cairo is forbidden, and that we have generally about 700 people for daily teaching over an average duration of time of three weeks, it can be seen that the opportunities are enormous." —*C. M. S. Gleaner.*

WEST AFRICA

A New Mission on the Kongo

THE Southern Methodist Church planned to open in January a new mission at Wembo Niama, in the Belgian Kongo, manned by three missionaries, one of whom is a physician, and their wives. Money has also been given for a hospital, so the new mission will begin its work well equipped.

Far up the Sankuru River there is waiting a great chief in expectation of the coming of the party. Two years ago he bade the bishop and the professor send to his tribe men and women who would teach his people the true way. Every moon since then he has been cutting a notch on his door-post to mark the time when they would be back or send a messenger. Before the eighteenth notch was cut messengers

arrived from Lusambo, the Southern Presbyterian Mission, who report that Wembo Niama is anxiously awaiting the new missionaries.

Lusambo is two weeks' journey away, but it is the nearest mission station, and a spirit of most cordial cooperation exists between the two societies in their work.

Bibles or Gin?

MR. J. NEWTON, secretary of the Native Races and the Liquor Traffic United Committee, has received a letter from Rev. F. C. Cleaver, of Accra, Gold Coast, which speaks of having recently attended, as chaplain, two executions for murders committed under the influence of drink. Mr. Cleaver adds: "One day in July, I went to the Customs Warehouses in Secondee to find one case of Bibles that had arrived for me, and to 'clear' it through the customs. One of the officials in charge jokingly said he hoped I should soon find my case, but as there were 16,000 *cases of gin and some hundreds of cases of whisky* being dealt with just then, 'he thought I might have some difficulty!' But in a very few days all those had been cleared away and dispatched up the railway. It is coming out in shiploads."

The Cruelty of Heathenism

THE Christians are only a small party in the towns in Nigeria, and in most of them the pagan priests have the people very much at their mercy. For instance, during a thunderstorm at Oshogbo early in September some people were struck by lightning. The Rev. J. McKay, knowing that if they were not dead already they would be killed by the priests of Shango (the god of Thunder), went at once with the African pastor to see what could be done. The first woman they found was quite dead and also the second. The Shango priests had already claimed the bodies and all the possessions of the dead. They hurried on to find a third woman lying in

the open street, partly insensible. When she was struck down the people found she was not dead, so began to stone her, to "help Shango finish his work!" Some Christians living near had with difficulty driven the people off.

CENTRAL AFRICA

Marvels of African Speech

ACCORDING to Dan Crawford: "They possess a wonderful tongue, with more tenses for verbs, more voices and genders than are possessed by the English language." He says: "We (Africans) have 19 genders, the most delicate of distinctions, and 19 categories in the classification of nouns, and 33 tenses for the verb. Your poor, cold, bald language does not have the futures as we have them. Everything that has a vascular system has one category, *i.e.*, long things, like palms, grass, cane, etc., are in one system; all short, blunt or round in another, hard things in another, soft, flabby things in another, etc. You need an adjective for each of them, but not so the man who thinks black. He has 60 sounds. It is difficult to represent them with 24 letters. A changed prefix makes the difference. The thousand of verbs all end in "all," a most musical ending. In a language thus inflected, it is impossible to speak ungrammatically, the initial letter of the principal word gives all—as if you were to say not God is Love, but 'God gis love.'"

Advance on the Upper Kongo

NINETEEN years ago, Rev. Joseph Clark, of Ikoko, visited Motaka and was received by a crowd of cannibals. He was pulled and pushed to the hut of a big chief by a very excited and war-painted crowd, all armed with ugly big knives and spears. For a time the outcome seemed uncertain, but the landing of Mrs. Clark and her small baby interested the savages to such an extent that they forgot their violent plans. Thirty months afterward

two Kongo State officers and a number of black soldiers lost their lives in this same village. In July, 1913, Mr. Clark again visited Motaka to baptize five new converts. After the service 50 gathered at the Lord's Table. The church at Ikoko and its dependent stations has now 35 teacher-evangelists at work, not including school teachers at Ikoko, Ntondo and Frank, and the self-supporting evangelist at Ituta.

SOUTH AFRICA

Missionary Awakening in South Africa

A GENUINE missionary revival has come to the Dutch Reformed Church in South Africa. For years this church of the Boers has been conducting missionary work for the natives in different regions south of the Zambesi River through the faithfulness of a small group of broad-minded and loyal Christians. It has been an uphill fight, as the Dutch settlers in South Africa, for the most part, have manifested little sympathy toward missionary work. The hostility of the Boers toward the "Kaffirs" before and during the Boer War is well known. Behold, however, the wonder-working Providence of God! As a result of this very war thousands of the Boers captured by the British were transported to India and Ceylon, where prison camps were formed. The missionaries, both English and American, in those countries, at once took a great interest in these prisoners, ministering to them in their physical necessities and giving them also the Bread of Life. Revivals broke out in several of the camps and hundreds of the prisoners were converted. Several hundred Boers at once volunteered for missionary work among the natives at home. When the war was over these young men returned to Africa and immediately began to build up the missionary interest in the churches. The churches responded, and now many of these hardy Boer fighters have become soldiers of the cross. Secretary Patton relates how in

crossing a section of Africa in Mashonaland he met several of these Boer soldier-missionaries and found that they were giving a good account of themselves. It is not surprising now to learn of a general awakening in the Dutch Reformed Church in South Africa in the matter of missionary service.

Unity in Madagascar

THE spirit of Christianity has manifested itself in Madagascar, where, in face of much discouragement, Protestant missionaries have had friendly conference, and contemplate closer federation. The design is cooperation, not absorption; and it is hoped that, as a result, the Evangelical cause will be materially strengthened. The outworking of the scheme will ensure that, whether belonging to churches connected with the Paris Missionary Society, the London Missionary Society, or the Friends' Foreign Missionary Association, members will enjoy a common standing, any one of the bodies named welcoming with readiness the members of the others. This arrangement—which may widen and deepen with the years—arises, not from any contempt of denominational principles, but rather from a sense of the importance of unity in face of the actualities of heathenism in the island. The French Government, unfortunately, encourages heathen rites among the people, apparently in the interest of "comparative religion"; and this official attitude, combined with the Romish propaganda, does much to perpetuate ignorance and superstition among the population.—*The Christian.*

THE OCEAN WORLD

An Australian Men's League

A PRESBYTERIAN Men's League was inaugurated in New South Wales a few months ago. It is not intended to add one more organization to an already over-organized Church, but rather to supply a source of inspiration and a bond of unity.

The aim of the league is threefold: to cultivate the habit of daily prayer, to be loyal to Christ and the Church, and to bind men together to help forward the work of the Church. A bronze badge has been designed to be worn by every member—the Burning Bush in the center of a Saint Andrew's cross, the ends of which are united by a ring. The membership now stands at about 520, and the league is taking root in Queensland, Victoria, Tasmania, and New Zealand.

Dutch Mission in Celebes

ACCORDING to a Batavia religious paper, *De Banier*, a movement toward Christianity is taking place in Balantak, which lies at the eastern extremity of Central Celebes, among people who have not yet come under the influence of Mohammedanism. The Dutch clergyman at Macassar, the Rev. R. W. F. Kijftentbelt, to whose zeal it is mainly due that this movement is being followed up, writes as follows, on the 19th of September: "I returned yesterday from a trip to Loewoek (the chief town of Balantak), Kolono Dale, and Kandari. At Loewoek I met Mr. Kelling, who had just returned from Lamala. The people there are so eager to become Christians that within 14 days 1,800 persons have joined our congregations." (Here follows a list of 15 places, served by five native pastors, with a total Christian community of 2,356.)

Slavery in the Philippines

SINCE the Supreme Court of the Philippine Islands decided in 1907 that there was no applicable law either of the United States or of the archipelago punishing slavery as a crime, the Philippine Commission has endeavored to persuade the Philippine Assembly to place such a law upon the statute-books of the islands. Early last summer the Commission adopted a resolution and forwarded it through the Governor-General to the Secretary of War, urging that this matter be brought

before the United States Congress. Whether through fear that Congress would pass the desired law, or through a sudden "conviction of sin," or through a desire to convince the new Governor-General of their ability for self-government, we do not know, but we are glad to record the fact that the Philippine Assembly has now placed itself on record as opposed to both slavery and peonage. The text of the new law has not yet reached this country, but we presume that it does not radically differ from that which the Commission has so long urged upon the Assembly.—*The Outlook*.

NORTH AMERICA

The Religious Aspects of the Panama Exposition

THE Federal Council of Churches of Christ in America has appointed a Committee of One Hundred to present the work of the churches at the Panama Exposition. The plan of the work is threefold—religious activities, exhibits, and conventions. The first division will include a carefully organized campaign of evangelism of a well-balanced, effective character, with generous and sympathetic distribution of the Scriptures. Such organizations as the Woman's Christian Temperance Union, the Young Men's and Young Women's Christian Associations, the World's Congress of Young People's Societies, as well as the Woman's Board of the exposition, are planning large things for practical service. For example, the Young Women's Christian Association will expend \$50,000 in carrying on travelers' aid work. Through the religious exhibits, a vast Christian laboratory will be maintained in a building which it is hoped will be erected on the grounds, and known as Assembly Hall. Great gatherings of religious bodies, national and international, are to be held, and in addition to these it is planned to present two great allegories. The first, devoted to home missions, will

be a vivid portrayal of the early history, development and present-day fruition of the missionary movement in America. The second will show the effective missionary movement among men throughout the world.

A Great Gift to Moslem Children

THE Committee on Moslem Lands representing the World's Sunday-school Association ended at Poughkeepsie, N. Y., February 11th, an 11 days' campaign to raise a fund to prosecute work among Moslem children. The speakers were Bishop J. C. Hartzell, chairman of the committee, and Dr. S. M. Zwemer, secretary; Dr. G. T. Erickson, of Albania; the Rev. Stephen Trowbridge and the Rev. C. K. Tracy, of Turkey, and Marion Lawrence, of Chicago, and Frank L. Brown, of New York, general secretaries of the International and World's Sunday-school Associations. The subscriptions amounted to \$48,771, including \$6,000 already provided for, through Sir Robert Laidlaw, of London, representing the eastern section of the association. Rev. Stephen Trowbridge and his wife plan to leave in the autumn to take up Sunday-school work for Moslem children in the Levant.

Unitarianism and Missions

THE *Christian Register*, organ of American Unitarianism, publishes two articles by the Rev. Mr. Sunderland, a Unitarian minister, contrasting the intense foreign missionary activity of American Christians with the almost entire absence of such activities in his own connection. American Unitarians have one representative in Japan, and disburse something over \$4,000 in this enterprise. That is all. They have no Foreign Missionary Society, no Women's Foreign Missionary Society, none for young people. They are, according to Mr. Sunderland, doing nothing to train the young peo-

ple in their Sunday-schools in missionary interests, have neither courses nor lectures on missions in their seminaries, have no students in colleges or theological schools preparing to go to foreign fields. Their clubs and other organizations of men never consider the question of foreign missions; their ministers never preach on foreign missions; their churches never take up missionary collections; not even once a year. There is no Unitarian missionary periodicals, little, if any, foreign missionary literature.

"Christian Endeavor"

MORE than 100,000 societies under various names, with more than 5,000,000 members, are now at work under the methods and principles of Christian Endeavor. They are found in every country in the world, and in more than 80 evangelical denominations. Reports from the world-wide field show more than 1,500 societies in India, 800 in China, 150 in Japan, and hundreds more in other mission lands. Missionaries find the society the most effective organization yet devised for training the native converts for definite Christian service. One hundred and fifty thousand dollars has been secured for the International Headquarters Building, to be erected on the corner of Mt. Vernon and Hancock Streets, Boston, and plans are being made to secure \$150,000 additional, of which \$10,000 has just been contributed by a friend of the movement.

An Invalid's Work for Missions

MISS LIZZIE JOHNSON, of Casey, Illinois, an invalid and an intense sufferer for 25 years, has raised over \$16,000 by the making and selling of book-marks. This money has supported in foreign lands native Christian workers who have given an aggregate of a century and a quarter of service. Bishop Frank W. Warne, of the Methodist Episcopal Church in India, recently

sent word that he has decided to apply the Lizzie Johnson memorial gift of \$3,800, forwarded to him by her surviving sister, to the erection of a church in Cawnpore, Northwest India, where the congregation has outgrown the building in which it worships. This church is entirely self-supporting and all the members have been enlisted in the every-member canvass for the new church fund to supplement the Johnson gift. Several members are pledging more than a month's salary; and the girls in the Cawnpore school have raised nearly \$35 by their own handiwork.

The Church Peace Fund

ANDREW CARNEGIE has added to his gifts for the propaganda of peace an endowment of \$2,000,000 as a foundation for a new organization. The gift is for the education of the nations through the churches, and the organization is The Church Peace Union, of which Bishop Greer is president, and in which 25 denominations of Christians and Jews are represented. In announcing the gift, Mr. Carnegie said: "Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping you will feel it to be not only your duty, but your pleasure, to undertake the administration of \$2,000,000 of 5 per cent. bonds, the income to be so used as, in your judgment, will most successfully appeal to the people in the cause of peace through arbitration of international disputes; that as man in civilized lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the Court at The Hague or to such tribunals as may be mutually agreed upon, and bow to the verdict rendered, thus insuring the reign of national peace through the international law. . . .

After war is abolished by the leading nations, the trustees, by a vote of two-thirds, may decide that a better use for the funds than those named in the preceding paragraph

have been found, and are free, according to their own judgment, to devote the income to the best advantage for the good of their fellow-men."

The Chicago Hebrew Mission

THE Chicago Hebrew Mission has passed an important epoch in her history, having celebrated a quarter of a century of patient, loyal and whole-hearted toil for the Master among the people of Israel. To read of the 25 years of blessing and its continued progress of what God has wrought for this mission, lifts up one's heart in praise and adoration to God.

In 1888 the income of this mission was \$726.06. In 1912 the income was \$14,816.56. The total receipts during the 25 years was \$173,751.16. To us it is not mere figures of money that came in. Every cent that comes to a Jewish mission comes from people who are loyal to the Word of God, loyal to the divine forecasts of the prophets, loyal to the Master; and what a matter of gratitude it is to know of the many who are keeping watch on the walls of Zion, to know the noble army of men who have stood by this mission from the beginning. Some have passed and are now in the presence of the King, others are still here and are holding the fort. It is enough to inspire anyone with the hopefulness of the future of Israel.

There is a special effort being made in the way of celebrating this anniversary by a forward movement, and it craves the prayers of God's people. The superintendent is Mrs. T. C. Rounds.

Boston Chinese Christian Workers

THE Chinese Young Men's Christian Union, which has been a vital organization in Boston for a number of years, has recently had to find larger headquarters for its work, moving from Tremont Street to 163 Harrison Avenue. From 40 to 50

Chinese laundrymen and merchants comprise this band of Christian workers, whose efforts on behalf of their own countrymen are along the lines of social and moral uplift, as carried on by the Y. M. C. A. generally. This organization is independent of the Y. M. C. A., however, and the costs of carrying on the work have been met by the Chinese themselves. The Union is a union in truth, for the leaders have sought to keep it non-sectarian, in spite of the wish of a minority to make it a Congregational body, and its membership is made up of members of 12 different Chinese Sunday-schools in Boston. Besides holding regular Sunday services, the Union headquarters serve as a clubroom and social center for the members, as well as for non-Christian Chinese. It is hoped that the work will be more far-reaching now, as the headquarters is nearer Chinatown than heretofore. Among the inhabitants of Chinatown the worship of idols has almost disappeared, whereas it used to be a common sight, and this is due in no small measure to the influence of this aggressive Christian organization, which seeks the spiritual welfare of its fellowmen.

New Secretaries in Canada

THE Methodist Church in Canada has appointed as General Secretary of the Foreign Department Rev. Dr. James Endicott, who went out to China as a missionary 20 years ago, returning in 1910. His years of service in China give him firsthand knowledge of the requirements of the foreign mission field, and having been a foreign missionary his appointment should create the closest bond between the missionaries and the administration in the home Church.

At the same time Rev. J. H. Arnap, who has seen service both in Saskatchewan and in three years' work as secretary of the Canadian Laymen's Movement, has been appointed Assistant Foreign Secretary.

LATIN AMERICA

A Missionary Program for Mexico

HOWEVER disturbed and uncertain the political outlook in Mexico may be, one thing is certain, namely, that the forces of Christ in that land are drawing together in a closer bond.

At the meeting of the Secretaries of Foreign Mission Boards of the United States and Canada in New York, Secretary Robert E. Speer, of the Presbyterian Board, U. S. A., asked all the secretaries and missionaries who were interested in Mexico to meet him in private conference. Representatives of the Methodist, Baptist, and Presbyterian churches responded to the invitation. Dr. Speer suggested to them frankly that the present is a good time to set about the unifying of mission work in that distressed country. It is reported that no voice of protest was heard. Dr. Speer's idea is that all the theological seminaries in Mexico should be consolidated, that local schools should be combined, and the several missionary presses should be put together in one large establishment. It was further suggested that the country be districted, as is already done in Korea. A committee was appointed to work out the details for further consideration.—*Christian Observer.*

EUROPE—GREAT BRITAIN

A New Missionary Training Institute

REV. J. STUART HOLDEN, the honored associate editor of THE MISSIONARY REVIEW, has been led into a new line of work in the establishment of a training institute "for young men and women who desire to prepare themselves for Christian work at home and abroad." During the eight years in which he has been vicar of St. Paul's, Portman Square, London, 27 or 28 young men and women have gone out from St. Paul's to foreign missionary work, most of whom have there been brought into their Christian ex-

perience. These workers have in the past been sent to various training institutions.

Points of resemblance between Mr. Holden and the late Dr. A. J. Gordon have often been noted, and it is of interest to recall that Dr. Gordon also came to the conclusion that it ought to be part of the work of a living church to train its own missionaries. Already Mr. Holden is the president of a band of consecrated young people, who go by the name of the King's Messengers. What spare time they have they gladly devote to real mission work in the East End and to caravan campaigning in the summer months.

Mr. Holden's work at St. Paul's has been maintained mainly by prayer, the answers to which have been nothing short of wonderful; and it is in the spirit of prayer and confidence in the Divine promises that he is shouldering this further undertaking.

The British Drink Bill

ON the authority of Sir T. P. Whittaker it is stated that the annual drink bill of Great Britain amounts to \$805,000,000; and it is estimated that of this vast sum at least one-half was spent by people who formed three-quarters of the population, with working-class incomes. In other words, by that class of the community least able to afford an expenditure which could only be made at the expense of health, at the expense of efficiency, at the expense of home and social well-being.

THE CONTINENT

Obeying Two Kings

A WRITER in the *Jewish Missionary Intelligencer* tells of a young Russian Jew at Rotterdam, whom Rev. D. H. Dolman had just baptized. He was asked why he wished to go back to Russia to do his military duties, for the greater number of the younger generation of Jews in Russia leave the country to avoid military service. He said: "I want

to obey two monarchs as a soldier—first, the King Jesus, because in the Russian army there are hundreds of Jews to whom I can preach the Gospel; and secondly, the Czar, my earthly king."

Once a Merchant, Now An Evangelist

PASTOR Simon Stephanoff of Moscow, a merchant of large means, who has abandoned business life to devote himself to evangelism, has adopted the following as one method of reaching people usually inaccessible. He has given into a phonograph an address presenting in simple terms the essentials of salvation, and has put the resulting discs on sale. These are readily sold and are used in hotels, private houses and cafés.

OBITUARY

Dr. George D. Marsh, of Turkey

IN the death of Rev. George D. Marsh, D.D., the American Board has lost one of its most faithful representatives in the Near East.

During his 41 years of service in European Turkey Dr. Marsh spent only two years on furlough in the United States, the last being in 1896-97, when he was honored with the degree of Doctor of Divinity by Yale University, his Alma Mater.

Throughout his missionary career he was indefatigable, sharing the work of the laborers as well as planning churches, securing funds for their erection, and overseeing their construction.

In the varied sufferings of the Bulgarian people this year he shared sympathetically, never showing annoyance even in his illness at the constant ringing of the bell by the thronging poor. In need of a nurse's care, he yet preferred that his daughter, a trained nurse, should work for the soldiers at the State hospital. "If I were a young man, I should be down there," he said to a volunteer of the Red Cross at the front.

BOOKS ON MISSIONS AND MISSION LANDS

THE NEW ERA IN ASIA. By Sherwood Eddy. Illustrated. Map. 12mo, 215 pp. Cloth, 50 cents; paper, 35 cents, *net*. Missionary Education Movement, New York, 1914.

The Secretary for Asia of the International Y. M. C. A. has written this text-book that tells the stirring story of the general awakening of Asia. From wide reading and extensive travel, Mr. Eddy has gathered facts that compel attention. A new era has dawned, for which Christ and Christian missions are, directly or indirectly, responsible. Separate chapters are devoted to Japan, Korea, China, India, and the Near East. The book is worth reading, and forms the basis for a fascinating and spiritually stimulating study.

HEPBURN OF JAPAN. By William Elliot Griffis, D.D. 8vo. 238 pp. \$1.50, *net*. The Westminster Press, Philadelphia, 1913.

This life-story of one of the first, the oldest, and most honored of missionaries to Japan, has already been noticed. Dr. Hepburn made a marked impression on Japan, and the account of his energetic and successful labors will not fail to make a marked impression on the reader. We have here not only the story of the man and his mission, but much light is thrown on the development of Japan and on the problems, difficulties, and achievements of Christian missions.

OUR WORLD. The New World-Life. By Josiah Strong, D.D. 12mo. 291 pp. \$1.00, *net*. Doubleday, Page & Co., New York, 1913.

Ever since the appearance of "Our Country," twenty-six years ago, Dr. Strong's name has been synonymous with a striking and forceful presentation of facts. He not only knows how to state the facts so as to make an impression, but how to interpret them and how to point out the signs of the times.

What Dr. Strong did for America

he is now planning to do for the world, in four volumes, of which this is the first. Here he considers the "New World Life" as shown in tendencies to international industry, peace, and idealism. He considers also the New World problems of industry, wealth, race-destruction, social conditions, and lawlessness.

While this volume has not the interest-compelling power and convincing argument of "Our Country," it is a distinct contribution to the study of world-problems by a man with vision but not visionary.

JUNGLE DAYS. By Arley Munson, M.D. Illustrated. 8vo. 298 pp. \$2.50, *net*. D. Appleton & Co., New York and London, 1913.

A vivid, stirring story of life in India by a young woman physician from America, who went out independently, worked for a few years in the Wesleyan Mission hospital at Medak, and at intervals traveled and visited various interesting centers. Dr. Munson writes with vivacity, and tells of her experiences with a charm not unlike that of Amy Wilson-Carmichael. She was a Christian missionary, and sought to relieve the moral and spiritual poverty of the people, as well as their physical ills. The book is delightful reading.

LOVE STORIES OF GREAT MISSIONARIES. By Belle M. Brain. Illustrated. 12mo. 75 pp. 50 cents, *net*. Fleming H. Revell Co., 1913.

This unique volume of love stories is dedicated "to the Girl who is tempted to say 'No' to her lover because he is a Student Volunteer." The stories include those of Adoniram Judson and Ann Hasseltine, Robert Moffat and Mary Smith, David Livingstone and Mary Moffat, James Gilmour and Emily Prankard, François Coillard and Christina Macintosh, and Henry Martyn, to whom Lydia Grenfell said "No." They are stories with a purpose, but touch life at a vital point, and are well written

to reveal real love and joy and heroism. It is an excellent volume for young people's libraries, or for a gift book.

MILITANT METHODISM. A National Convention. 8vo. 379 pp. \$1.10, *net*. The Methodist Book Concern. Cincinnati and New York, 1913.

The first National Convention of Methodist Men (held in October, 1913) was a missionary convention, and was one of the most stirring gatherings of men ever held. More than 3,000 men were in actual attendance; there was an unusual program of able speakers from Methodist and other denominations; the results have already been widely felt. It is the story of this Convention, with the addresses by Robert E. Speer, Bishop W. F. McDowell, S. Earle Taylor, Charles A. Rowland, J. Campbell White, W. I. Haven, and others, that is told in this volume. Dr. Speer's address on "The Central Task of the Church of Christ," and the series on "The Call of America and of the World" merit especial notice.

FOLLOWING THE SUNRISE. By Helen Barrett Montgomery. 12mo, 250 pp. Cloth, 50 cents, *net*; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

This is a brief but excellent account of one hundred years of Baptist foreign missions from the beginning, under Adoniram Judson, until the present time. It is in the form of a mission-study text-book, but because of its informing nature, and its interesting, entertaining literary style, it can be largely used as such in the Sunday-school, in young people's societies, and in mission-study classes.

NEW BOOKS

LANKA: THE RESPLENDENT LIFE. The Story of the Baptist Mission in Ceylon. By John A. Ewing, B.M.S. 2s. 6d., *net*. Baptist Missionary Society, London, 1914.

THIRTY YEARS IN KASHMIR. By Arthur Neve, F.R.C.S.E. Illustrated. 12s. 6d., *net*. Edward Arnold, 41 Maddox St., W., London, 1914.

PENNELL OF THE AFGHAN FRONTIER. The Life of Theodore Leighton Pennell, M.D., B.Sc., F.R.G.S. By Alice M. Pennell. With an Introduction by Field-Marshal Earl Roberts. Illustrated, 8vo, 464 pp. 10s. 6d., *net*. Seeley, Service & Co., Ltd., London, 1914.

HINDUISM ANCIENT AND MODERN. By the Rev. J. A. Sharrock, M.A., S.P.G. 2d., *net*. Hodder & Stoughton, London, 1913.

AN HEROIC BISHOP. The Life Story of French of Lahore. By Dr. Eugene Stock. 2s., *net*. Hodder & Stoughton, London, 1913.

THE NEGRO'S PROGRESS IN FIFTY YEARS. Compiled by Monroe N. Work. pp. 250. 30 cents, postpaid. Tuskegee Institute, Ala.

RELIGIONS AND RELIGION. By Dr. James Hope Moulton. 3s. 6d., *net*. Methodist Publishing House, London, 1914.

MISSIONARY JOYS IN JAPAN: Leaves from My Diary. By Paget Wilkes, B.A. 7s. 6d., *net*. Morgan & Scott, Ltd., London, 1914.

LION-HEARTED. The Story of Bishop Hannington's Life Told for Boys and Girls. By Cannon E. C. Dawson, M.A. 2s., *net*. New edition. Seeley, Service & Co., Ltd., London, 1914.

MISSIONARY HEROES IN NORTH AND SOUTH AMERICA. By John C. Lambert, M.A., D.D. Seeley, Service & Co., Ltd., London, 1914.

A STUDY OF THE THLINGETS OF ALASKA. By Livingston F. Jones. Illustrated, 8vo, 261 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1914.

CHILDREN OF LABRADOR. By Mary Lane Dwight. Illustrated, 12mo, 96 pp. Fleming H. Revell Co., New York, 1914.

THE CAUSE OF THE SOCIAL EVIL AND THE REMEDY. By Albert W. Elliott. 12mo, 141 pp. Webb & Vary Co., Atlanta, Ga., 1914.

NOT LAWFUL TO UTTER AND OTHER BIBLE READINGS. By Dan Crawford, F.R.G.S. 8vo, 176 pp. \$1.00, *net*. George H. Doran Co., New York, 1914.

BENEVOLENT INSTITUTIONS (1910). Department of Commerce. Bureau of the Census. Large 8vo, 411 pp. Government Printing Office, Washington, D. C., 1913.

PAMPHLETS

TEACHER TRAINING ESSENTIALS. First Standard Course. By H. E. Tralle, M.A., Th.D. 142 pp. 25 cents. American Baptist Publication Society, Philadelphia, 1914.

EXTRA-TERRITORIALITY IN CHINA. A Lecture Delivered at Kuling, 4th August, 1910. By Arnold Foster, B.A. 31 pp. Price, 9d. Luzac & Co., 46 Great Russell St., London.

For use in Library only

For use in memory only

I-7 v.37

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9464